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DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

UNITARIANISM GOES FAR ENOUGH FOR MORAL EFFECT.

The objection, that Unitarianism does not go far enough for moral effect, I am persuaded, never could have arisen, except from a misapprehension of what is really intended, when we are said to believe less than others. It is not meant that our faith is less confident, or less lively, but only that it has fewer objects. Now, take any of the leading doctrines of Christianity—the parental character of God, for example, or a future retribution—and it will not be denied, that, if this were fully believed and realized, in all its applications to the conduct and life, it would be sufficient alone to produce an entire renovation of character. What is wanted, therefore, to give full effect to the Christian system as a motive to duty, is, not that it should be made to include a great many articles of faith, but that it should be made to seem altogether credible to us; so that we may not only assent to it, as something which we are willing to take for granted, but know and feel it to be true, real, and practicable. But will it secure this object, to incorporate into the system doctrines, which are admitted, even by those who hold them, to be offensive to reason, and apparently derogatory to the Supreme Being? Nay, I ask, with confidence, whether incorporating such doctrines into the Christian system must not lessen the practical effect of every doctrine in that system, by rendering the system itself less intelligible, and less probable?

Perhaps, however, it is meant, that we do not go far enough for the moral effect of the gospel, because we leave out of the system doctrines, which, in themselves considered, are of great power as motives to obedience. A little reflection will convince us, that this, like many other assumptions which I have had occasion to expose, is wholly gratuitous. As a general remark, it may be said, that the distinguishing peculiarities of Calvinism relate to what God, and Christ, and the gospel have done *for* us; and these are usually coupled with the doctrine, that we can do nothing whatever for ourselves: and I would just ask, in passing, whether there is anything in such a system pre-eminently favorable to virtue. Is a man likely to do more, for being told that he can do nothing, or that everything has been done for him?

However, on this point I am willing to go into an examination of particular doctrines, and will begin with the Trinity, simply considered. What is there, that the Trinitarian believes respecting the triplicate distinction in the Godhead, that can increase, in the smallest possible measure, his desire of holiness? We all believe that God is one being, and we all profess to clothe this being with the same attributes, and it is because he possesses these attributes, that we love him, and fear him. The Unitarian, therefore, has the same motives to love and fear God with the Trinitarian, because he clothes him with the same attributes; for, as to the mere metaphysical idea, that God exists without any distinction, or in three distinctions, or in three hundred distinctions, it does not bear in any point on the springs of duty. True, but I shall be told, that, besides the metaphysical, there is also a practical view of this question; that God not only exists, but operates in three distinctions. Admit that he does—admit that, in the work of the Christian salvation, he operates in three distinctions; what follows? Are we to be grateful to him because he has saved us *in this particular way*, or because he has saved us? Clearly, because he has saved us; but this the Unitarian believes as firmly as the Trinitarian, and has, therefore, the very same motive for devout thankfulness. Besides, what does the Trinitarian do, but take the prerogatives, which the Unitarian ascribes to the Father alone, and divide them among the three persons of the Godhead? Now I would ask, how there can be more reasons, or more motives, for reverencing and obeying a being possessing and exercising these prerogatives in three persons, than if he possessed and exercised the same prerogatives in one person; especially as it is admitted on all sides, that we can affix no idea whatever to the word *person*, as used in this connexion?

Allowing, however, that the doctrine of the Trinity, simply considered, has no force as a moral principle, it may still be contended, that we give up many other doctrines, involved in it, and dependent on it, of great moral influence. It will be said, for instance, that we give up the Atonement; and the belief of this doctrine, whether true or not, must have great influence on men's lives. That we do not give up what we think the Scripture doctrine of the atonement might be shown; but I would now ask what any Trinitarian believes in addition to our views on this subject? Does he believe, that what the Savior has done and suffered on our account, has so far removed all obstacles to our salvation, that now any man, who is so disposed, can be saved *without* obeying the gospel? Does he believe, that, in some way or other, a satisfaction has been made, or a substitute offered, so that now a man may be saved *without* personal holiness? If he goes to this length, I admit that he goes farther than we do; but it seems to me, I must say, that, instead of having a good, it must have a bad influence on his morals; for the plain reason, that it dispenses with the necessity of regarding moral character as a condition of salvation.

Thus, if my limits would permit, I might go on, and take up every doctrine dependent on the Trinity, and show, that, if, in a moral point of view, it makes any difference, this difference is in our favor. But I have time merely for the brief consideration of a general remark, often made in this connexion: namely, that the characters actually formed under trinitarian impressions are more strict, serious, and devout, than those formed under unitarian impressions. It is far from my intention to deny or disparage the virtues exhibited by many who hold opinions different from ours, nay, it is freely and gladly conceded, that some of the brightest examples of the Christian life are to be found among Trinitarians, both protestant and catholic. But, in tracing these characters to the influences under which they have been formed, we are liable to fall into the error ascribed to the Indians, who first discovered the medicinal virtues of the Peruvian bark, in a lake, into which a strong wind had thrown several of the trees from which that bark is taken. Year after year, they continued to resort to that spot, believing that the healing virtues they desired resided only in that lake, to which they had been mysteriously communicated by the Great Spirit. Their mistake consisted in not knowing, that the remarkable properties of this water originated in the infusion of a particular principle, which could exist, and did exist, in a multitude of other combinations. So, likewise, the Trinitarian often traces the moral power of Christianity to those peculiar views of it which he holds, when, in fact, it results from the great practical principles, held in common by him and other believers—principles which may exist, and do exist, in combination with very different speculative opinions. The infusion into every creed, that gives that creed its moral virtue, is the profound reverence it inculcates for the plain precepts of the gospel: and there is no reason why this may not belong to any form of Christianity, that has ever been professed by sober men; though, I must think, it is likely to belong in a higher degree to a form, like ours, which makes every thing depend on repentance and a holy life.

THE CHARACTER OF CHRIST A REVELATION OF GOD.

While regarding the human conscience as the only inward revealer of God, we have faith in Christ, as his perfect and transcendant outward revelation. We conceive that Jesus of Nazareth lived and died, not to *persuade* the Father, not to *appease* the Father, not to make a sanguinary *purchase* from the Father, but simply to '*show* us the Father;' to leave upon the human heart a new, deep, vivid impression of what God is in himself, and of what he designs for his creature, man; to become, in short, the accepted interpreter of heaven and life. And this he achieved, in the only way of which we can conceive as practicable, by a new disclosure in his own person of all that is holy and godlike in character; startling the human soul with the sudden apparition of a being diviner far than it had yet beheld; and lifting its faith at once into quite another and purer region. If it be true, as we have ventured to affirm, that to every man his God is his *best*, you can by no means give to his faith a *higher God*, till you have given to his heart a *better best;* till you have touched him with a profounder sense of sanctity and excellence, and purified and enlarged the perceptions of his conscience. Nor can you do *this*, except by presenting him with nobler models, with the living form of a fairer and sublimer goodness, visibly transcending every object of his previous reverence. No verbal teaching, no didactic rules, can transform any man's moral taste, and place before his mental view a lovelier and truer image of perfection: as well might you hope, by definition, and precept, and book-wisdom, to train an artist with a soul like Raffaelle, or an eye like Claude. But only give the glorious model to the mind, *produce* the most finished excellence and harmony, and our instinctive sympathy, with goodness feels and discerns it instantly, and, though unable to conceive it inventively beforehand, recognises it reverently afterwards. And so Christ, standing in solitary greatness, and invested with unapproachable sanctity, opens at once the eye of conscience to perceive and know the pure and holy God, the Father that dwelt in him and made him so full of truth and grace. Him that rules in heaven we can in no wise believe to be *less perfect* than that which is most divine on earth; of any thing *more perfect* than the meek yet majestic Jesus, no heart can ever dream. And accordingly, ever since he visited our earth with blessing, the soul of Christendom has worshipped a God resembling him, a God of whom he was the image and impersonation: and *therefore, not* the God of which philosophy dreams,—a mere Infinite physical Force, without spirituality, without love, chiefly engaged in whirling the fly-wheel of nature, and sustaining the material order of the heavens, and weaving in the secret workshop of creation new textures of life and beauty; *not* the God of which natural theology speaks, the mere chief of ingenious mechanicians, more optical, and dynamical, and architectural, than our most skilful engineers,—a cold intellectual Being, in the severe immensity and immutability of whose mind all warm emotions are absorbed and dissolved; *not* the God of Calvinism, creating a race with certain foresight of the eternal damnation of the many, and against the few refusing to relax his frown except at the spectacle of blood:—but the Infinite Spirit, so holy, so affectionate, so pitiful, whom Jesus felt to be in him as his Inspirer; who passes no wounds of sin or sorrow by; who stills the winds and waves of terror, to the perishing that call on him in faith; who stops the procession of our grief, and bids bereaved affection weep no more, but wait upon the voice that e'en the dead obey; who scathes the hypocrite with the lightning of conviction, and permits the penitent to wash his feet with tears; who reckons most his own the gentlest follower, that rests the head, and turns up the trustful eye on him; and bends the look of piercing love upon the guilty that best rebukes the guilt. Jesus has given us a faith never held before, and still too much obscured, in the *affectionateness* of the Great Ruler; has made him our own domestic God, whose ample home encircles all, leaving not the solitary, the sinner, or the sad, without a place in the mansions of his house; has wrapped us in the Divine immensity without fear, and bid us claim the warm sun in heaven as our Paternal hearth, and the vault of the pure sky as our protecting roof.

FALSE CONSOLATIONS.

The following emphatic protest against the false consolations, the impious assurances of forgiveness and glory which Orthodoxy can supply to the guiltiest malefactor after a few hours of spiritual treatment by a sacredotal magician, the 'healing the hurt of God's people slightly, and crying peace, peace, *where there is no peace*" is too urgently called for by the monstrous and disgusting cant and quackery of the day, to which even the judges of the land do not scruple to lend an indirect sanction in their unmeaning and traditional addresses to condemned criminals, to allow us to pass it by without notice.

'I know that our Orthodox Fellow-Christians, as they usually denominate themselves, conceive that they have a great advantage over us in the infinite sacrifice for sin, which they think was offered up upon the cross; whereby full satisfaction was made to the justice of the Father, for the sins of all believers. And our system, which pretends to exhibit no such substitute, and points to no vicarious punishment, is thought to be utterly deficient in those topics which are essentially requisite for comforting and consoling the mind distressed by a conviction of guilt. The justice of this objection I dont admit. Our view offers to the truly penitent, free forgiveness, from the pure and unpurchased grace of God; and, after all the complex provisions of their complicated creeds, the Orthodox systems can give no more. Besides, I look upon it as the great evil of the views inculcated by our brethren, that the remedy which they propose is, in its nature, equally applicable to the penitent and to the obstinate.—to him who has sinned often and perseveringly,—and to him who has, when once awakened to a sense of his crime, turned away and sinned no more. And I do really believe, that the cause of practical religion has sustained deep injury by the manner in which notorious transgressors of the laws of God and man have been encouraged to express an unhesitating reliance on the efficacy of the blood of Christ to wipe out all their sins. When a man who has lived in open violation of all laws, human and divine, is, by age or sickness, rendered incapable of farther transgression,—when his vices have left him, not he his vices,—when there can be no reasonable doubt, from his long-confirmed habits, that if able to return to his sins, he would return to them without delay,—when such a man, at the approach of death, is encouraged by those who are regarded as experienced and well-instructed Christians,—sometimes by the ministers of religion,—to depart out of the world which he has polluted by a life of guilt, with the language of a triumphant saint—just ripe for paradise—and certain to take his departure, through the boundless efficacy of the Redeemer's sacrifice, to the realms of bliss,—what can the common race of men suppose, but that vice and virtue, piety and profaneness, integrity and fraud, are matters of much indifference in the eye of God, as well as in the estimation of religious men; and that the only thing that will be required, or can be expected of themselves, is the same bold confidence in the merits of the Redeemer, which is held forth as a sufficient ground of hope and firm assurance to the vilest of sinners among their fellow-creatures? Is not this, in itself, a dreadful evil? And is it not increased in magnitude a thousand fold when displayed before the eyes of the whole community, as in the case of convicted murderers, about to be put to death by the sentence of public justice? We have often beheld, with grief and shame, the vilest criminals—monsters whose atrocities have digraced the name of man—taught and encouraged by clergymen and others, who have visited them previously to their execution,—to entertain the most unbounded, but, as it appears to me, the most presumptuous confidence. Such monsters of iniquity have often expressed themselves, even on the scaffold, when about to be launched into eternity, in a style of triumph scarcely suitable even for the lips of holy martyrs, about to die for a religion which, throughout their lives, they had loved and adorned. And when pious men and ministers of the Gospel stand by and witness such scenes, and raise no protest against the language which they hear,—when they sanction and countenance the criminal in all this bold hope and firm assurance,—nay, when it is known that their own urgent and assiduous exertions have contributed to inspire it, and that the wretched being, who gives it utterance, is only clinging to ideas which they have suggested, and giving oral expression to words which they have put into his mouth;—thousand and thousands of uninstructed Christians are taught a most dangerous lesson. They are practically, and therefore most effectually and impressively taught, that the firm assurance of the enjoyments of heaven is perfectly compatible with the unrestrained gratification of the foulest appetites, and the most malignant passions upon earth. The lesson has unfortunately been learned by many only too well, and too faithfully has it been carried into practice, as the dark records of crime and guilt bear witness. Unitarianism esteems too dearly the honor of religion and of God, and prizes too highly the interests of morality and the general good of mankind, to hold out any hope or consolation such as this. We presume not to limit the mercy of our Maker; but we feel obliged to refrain from encouraging hopes to which we think reason and the word of God lend no sanction,—hopes which appear to us to be at variance, both with the holiness and justice of the Almighty.'

The following extract is from an article in the last number of the Christian Reformer, 'written in March 1827, at Moulmein, in the midst of a rapidly increasing population of Budhists, Hindoos and Mohammedans, and embodies the feelings and impressions caused by then passing events.' It contains thoughts however which have not lost their pertinence and truth, and are at all times worthy of regard and application.

The most effective means employed in the providential government of God for promoting the happiness of mankind is revelation, and the last and brightest message of the revelation is that which he communicated by his chosen Messenger, his well-beloved son, Jesus.

If, then, this last, best gift of God to man be designed and calculated to ameliorate the present condition and future prospects of the human race; if it be adapted to the wants of men of every name, and clime, and color, does it not become us seriously to inquire if its present partial influence and tardy spread be not occasioned by some defect or error in human agency? It is vain to look for supernatural aid in the propagation of Christianity while we neglect natural means or overlook impediments occasioned by ourselves. As an instrument in the great series of subordinate causes and effects, it is governed by the same rules as others. Being left to the operation of human agency, its beneficent tendencies are liable to be vitiated, perverted and retarded by the imperfections and weaknesses of the best, and the corruptions and vices of the worst of its professors. Our Lord and Master, whilst he has taught us to expect, from the imbecility of human nature, that causes of offence would arise, has also given us a solemn warning to shun being the occasion of casting such stumbling-blocks in the way. It cannot, then, but be productive of benefit, if we candidly and conscientiously inquire whether some of the impediments to the reception of Christianity by heathen nations, may not be traced to the conduct and opinions of its professors.

One great source of prejudices against Christianity is the distinction, or rather opposition, made by many of its teachers between faith and practice. The light of nature has every where taught mankind that the Supreme Being regards their actions rather than their opinions; and all religions, except corrupted Christianity, have led them to propitiate his favour by acts of homage, obedience and devotion, instead of the belief of metaphysical dogmas. But the reception of the Christian religion has frequently been considered as essentially consisting in the reception of a certain creed; in professing belief in a series of propositions, some of which have no influence on human morals or happiness, some are palpably contradictory to reason, and others altogether incomprehensible. It is not here asserted that any Christian teachers have directly denied the obligations of morality, but it is sufficiently notorious that faith has generally been so much exalted above practice, that the purest morals and most eminent virtue would have been accounted worthless unless accompanied by an orthodox creed. Nor can we be ignorant that idolatrous systems of religion have their peculiar theological tenets. The more ancient and refined systems of Egypt, Persia and India, especially, were combined with a mysterious philosophy; but the knowledge and belief of these recondite dogmas were not essential to the character of a true votary of these religions: they were almost totally unknown to the vulgar, and may perhaps more correctly be considered as the literary speculations of the priesthood. To the mind of a heathen, imbued with sentiments so congenial to reason and so consonant with revelation, as that 'in every nation he that feareth God and worketh righteousness is accepted of him,' how repugnant must be the assertion that he cannot obtain the favor of the Deity or perform an acceptable deed until he has first obtained a firm and unhesitating faith in inexplicable mysteries, —in a creed of human origin, couched in unscriptural language, and violating the first principles of reason!

The man who deliberately rejects idolatry and inquires into the evidences of Christianity, must be a man of reflection, and such only are the converts who will do honor to the cause they espouse. But having once freely exercised that noble and distinguishing gift of the Creator, he recoils with horror from the misrepresentations of the Christian teachers rather than renounce his reason. Instead of perceiving in the revelation of Jesus Christ the light of truth, reason rectified and perfected, a system of beauty, benevolence and glory, a remedy for all the evils of life, and a full assurance of immortality, he sees nothing but distortion of ideas, perversion of fundamental truths, and he is either driven back to his original false worship or becomes an universal sceptic.

But the evil does not terminate in the individual. An intelligent and enlightened convert from heathenism to true religion might have had an incalculable influence upon the immediate circle of society in which he moves, upon the nation to which he belongs, nay, upon posterity to the latest ages. Yet all this inestimable good is arrested by his having had held up to his view a false exhibition of Christianity; the lovely features of the genuine benefactress of mankind have been so caricatured by imposture, that he has mistaken her for a demon and shunned her with disgust.

The Sacred Scriptures give no countenance to this erroneous exaltation of Faith and depression of Works. Judaism was pre-eminently a practical religion. Its doctrines were few and simple, suited to the capacities of the mass of mankind, while the whole of its institutions were directed to inculcate those two great principles of morality and true religion which include every other, namely, love to God and benevolence to man. We find every where in the Old Testament exhortations to the practice of moral duties and the observance of religious rites, but never do we find salvation or merit annexed to the belief of abstract propositions. We are told, indeed, (Gen. xv. 6,) that Abram believed in the Lord, and he counted it to him for righteousness. But this faith of the patriarch was a confidence in the promise of Jehovah of the increase of his posterity, a trust in Divine veracity, and a reliance on the accomplishment of Divine predictions; a thing totally distinct from what is commonly denominated faith among modern Christians.

In the Christian Scriptures the moral duties occupy the most prominent place, and are evidently pointed out by our divinely-commissioned Teacher as the criterion by which our future destiny will be determined. The apostle Paul has written much concerning faith, but the faith which he advocates will be found on examination to be the faith of Abraham,—a similar confidence in the power, beneficence and truth of God, a ready acceptance of his declarations, and submission to his authorized messengers. (See Rom. iv.) It is in this view that the faith of the primitive Christian instead of being subdivided into a multiplicity of articles, is so frequently comprised in one, in that emphatically Christian creed, 'I believe that Jesus Christ is the Son of God;' because an acknowledgment of the Messiahship of Jesus implied that confidence in his and our Heavenly Father which was so signally marked with Divine approbation in the case of the *Father of the Faithful*.

Christianity certainly proposes truth to be believed as well as duties to be practised, but they are much less numerous and abstruse than popular prejudice would lead us to imagine. The observance of a law necessarily presupposes faith in the lawgiver; we cannot therefore observe Christian precepts from conscientious motives, or pay a deference to Christian institutions, without being previously convinced of the divine authority of Christ. But whatever other opinions may afterwards be formed, this one great truth, that Jesus Christ is the Messiah, is the rock on which his church is founded, the fundamental truth on which every other Christian doctrine and practice must be erected. This one grand tenet is essential to the character of a Christian, since without it all Christian instruction would be nugatory and destitute of authority; but this great article of Christian faith itself will not entitle us to expect salvation, unless we evince the genuineness of our faith in the divinity of the mission of Jesus by an universal conformity to his teachings. How different to the beautiful simplicity of this heavenly religion is that complicated and inexplicable system which has hitherto been generally displayed to the minds of inquiring idolaters; and how deplorable, though indeed not extraordinary, have been the results! What labor, what life, what treasure, have been expended in increasing the prejudices of the benighted regions of the world, and forging anew the shackels which bind their minds in darkness!

Now, Christian, consider how far thou hast been accessary to this deplorable evil. If thou hast given false views of the true religion, wonder not at the slowness of belief and insensibility of the heathen; if thou hast cast stones of stumbling in their way, be not surprised at their fall; if thou hast strewed the road with rocks of offence, well may the chariot of the gospel be retarded in its progress. Happy is he whose conscience acquits him of this charge. While he mourns over the obstructions caused by the errors of his brethren, with humble confidence in the arm of Omnipotence he anticipates the approach of the period when every difficulty shall be removed, knowing that all human agency 'can do nothing against the truth, but for the truth.'

We find the following striking passage in the last number of the Christian Teacher, quoted in a notice of 'Vivia Perpetua,' a Dramatic Poem, by Sarah Flower Adams. All will concur in the preparatory remark of the reviewer.

We know not that the power of Faith to live a life of peace, and to look into the heart of things for the hidden workings of the love of God, has ever been more truly stated than in the following passage. We are aware that a more sparing use of the Fancy would have given to it more of depth and power.

'VIVIA.

There is a thought—say, would it be a sin
To track a mystery?

SATURUS.

Woe for the truth,
Had every mystery remain'd untrack'd!

VIVIA.

There are some mysteries, I scarce begin
To thread them, but from out them up springs love,
Flies through them like a bird along a grove,
And sings them to forgetfulness in joy.
But one e'en now doth come to hold her mute:
Oppression yet doth crush with iron foot,
And tyranny makes strong iniquity,
Though a Redeemer hath appear'd for man,
Who bade us look to heaven for a God
Who made us, loves us, bids us love each other;
Our will is happiness for those we love,—
Our power is so much weaker than our will;—
But Love omnipotent?——

SATURUS.

I do believe,
Were love omnipotent within ourselves,
Woe were extinct. I cannot answer thee—
I am but man, while He is God o'er all.
Yet as a man show manliness in this,
That I will trust the Pow'r hath given me all,
Nor meanly scant my thankfulness with doubt.
The mystery sleeps, while Faith, with arms afold,
Over a trusting heart, sits smiling by.
It sleeps, o'er-canopied by starry heavens,
And cradled in earth's beauty. Let it rest:
While sunshine comes to herald in the day;
While flow'rs and breezes intermingle sweets;
While birds still warble gladness out, like light
Athwart the azure heav'ns; while mountains stand—
Those silent, shadowy chroniclers of time—
To wake within our eyes and hearts a worship;
While yon great joy of God, the ocean, heaves
To seek the skies that mate it in his glory;
While stately pageants throng the heav'ns by day,
And multitudinous brightness crowds the night;
While the calm interposing twilight comes,
Tender and gracious, hand in hand with these
Her grander sisters—(see, yon unmatchable star
Now decks her dusky forehead into light!);
While man, the fine epitome of all,
Is master made of all, yea, more than all—
Hath given to him a mind that can create
Worlds endless out of this, with leave of choice
Of what or seemeth good or ill to him;
While love, the crowning gift that comes from heav'n,
A ray that streams direct from forth the Godhead,
Lights up an earthborn man into an angel,
Who wings his way to heaven upon the track;
While for each sorrow, high and strong soe'er,
There lives a stronger good may ride the wave,
Singing the while its triumph to the skies,—
Oh, can we stay to question pain—why art thou?
Nor take at once the way she points to joy!
Beware of doubt, that gloomiest, coldest cloud,
A shroud of death in life for human hearts.'

THE POLITICAL TENDENCY OF WAR.

At the conclusion of the American revolutionary war,—a war which admits of greater apology than any other ever undertaken without the express direction of Deity,—the people of this country were universally attached, by the most powerful ties of gratitude and admiration, to *him* whose guidance, under God, had safely led them through the perilous conflict. They were ready to follow him wheresoever he led, and to obey whatsoever he commanded. His veteran soldiers, companions in many a well fought field, and brethren in sufferings, were yet more ardently devoted to their Washington. They would have made all sacrifices, and dared all perils, and done all that man can do, at his bidding. They were inflamed with anger by the unkind neglect of Congress,—they felt strong in arms,—they were ready to march against the capitol. Had not Washington possessed a virtue such as falls to the lot of but few, he would have obeyed the call of his soldiery; he would have converted his great personal influence into an engine of political evil, and these United States would still have been remote from freedom, or would have purchased freedom at the price of protracted war, with the blood of those who have fought in our defence.

This single example, which is solitary in history, because it resulted in the display of virtue which could not be corrupted or seduced, furnishes a just exhibition of the political tendency of war, and teaches us that a people, anxious to retain possession of free institutions, must avoid, to the utmost, the hazards of warfare.

The spirit of liberty may excite to fierce hostility with an oppressor, and may struggle on in its resistance to foreign tyranny, for centuries:

> "For Freedom's battle, once begun,
> Bequeathed by bleeding sire to son,
> Though baffled oft, is always won!"

But against the growth of domestic tyranny, war is not protection,—it is but a choice of masters.

The existence of war with in the territory of any country suspends, of course, the ordinary operations of government, as well as the ordinary administration of the laws. Authority must be concentrated, and exercised by a few; all the rights of person and property must be put under dictatorial control; force is substituted for law; and the body politic is placed as completely at the mercy of its rulers, as is the physical system, in the hour of extremity, at the control of the physician.

The power thus given is, as a general rule, resigned with reluctance; the grasp of ambition is like the miser's clutch, relaxed only in death; and history teaches us that we must find a hundred Buonapartes where there appears but a single Washington.

This disposition of individuals in power is strengthened and aided by that seperation, which is placed by war between the military and the people; a separation in character, habits, and interests. The soldier acquires the habit of unquestioning obedience to his commander, while at the same time he loses all respect for any other from of legal restraint; he becomes accustomed to the violence and rude license of warfare, and learns to despise or dislike the sober and orderly industry of civil life. Armies are always grossly immoral. They may sometimes possess virtuous officers, and some good and pious soldiers; but, as bodies of men, they are always debased in moral character,—addicted to the indulgence of every passion that degrades and lust that brutalizes man.

If we need any proof of this assertion, we may find it in the fact, that intemperance,—that vice which has so long and so grossly disgraced our country,—was introduced by our early wars; and that the large number of those who now survive those wars as pensioners upon the public bounty, are intemperate men.

An army is, therefore, the readiest, and has ever been the inseperable, agent of ambition.

A protracted war prepares the people at large to submit to usurped authority, and does this in several ways. By surrounding them violent evils, it accustoms them to violent remedies, and the exercise of arbitrary power. Fatiguing them by prolonged conflict, it renders them content with whatsoever authority is able to reduce that conflict to calm, as the Romans, after an age of violence and blood, submitted gladly to the despotism of Octavius Ceasar.

But suspending the operations of the ordinary means of intellectual and moral culture, it compels a vast retrogression in national character, diminishing both inclination and the ability for self-government.

Whenever, therefore, a nation engages in war, it does so at the imminent hazard of losing every popular feature in its government, every shadow of freedom which it possesses.—*Bolle's Prise Essay.*

MODE OF ASSERTING UNITARIANISM.

Among the topics suggested at the late meeting of the Unitarian Association was an inquiry into the means by which Unitarian Christianity might best be extended. It appears to me, Sir, that neither our preachers nor our writers assume a sufficiently high tone in announcing our opinions to the world. There is too much in their addresses and sermons which looks like apology for being what they are,—an extreme anxiety to *argue* the point, which conveys to many minds of the less educated and less reasoning class an impression of uncertainty. They are apt to conceive that those who are at so much pains to convince others, are themselves not altogether satisfied of the truth of their own opinions. It is certain that, whatever may be hereafter the case, at present the mass of mankind are led by any who will assume with confidence the task of leading: earnest injunction, persevering assertion of a e w principles, and an avoidance of all or near-

all allusion to those who hold contrary opinions, are the means by which the millions receive their faith, religious or political. Let, then, our preachers imitate other leaders; convinced themselves of the truth of our common opinions, let them *authoritatively*, and not apologetically, enforce them on their hearers. Let them announce Unitarian Christianity not only as unquestionable, but as unquestioned. Where, indeed, they are attacked, let them defend; but let them seek to establish their views by direct appeal to Scripture, rather than by proving other views to be false. They may make few converts of the old, but will win many of the young, whose hearts, easily impressible by earnestness and decision, have yet received no deep or fixed impression. And the holy creed thus implanted in the affections will produce four-fold the fruit of a belief coldly resulting from mere logic.—*Chris. Reformer.*

CHRISTIAN REGISTER.

BOSTON, NOVENBER 6, 1841.

THE INDIVIDUAL, NOT SOCIETY, RESPONSIBLE.

In our last number we attempted to set forth some of the ways, in which we endeavor to escape the responsibility of our actions. The subject admits of further illustration.

'When we are at Rome we must do as the Romans do' is a convenient worldly maxim, which, though at variance with the whole spirit of the New Testament precepts, many are willing to adopt. 'I am in the midst of the world' says one 'and must do as the world does. An individual cannot pretend to set up his personal convictions against public opinion, or to regulate by these convictions the customs and fashions of society. The sin, if there be any in complying with them, rests with the community which requires, and not with the individual who cannot refuse or resist what the multitude approves.' It is not unfrequent to meet with those who would thus absorb individual in social responsibility, and secure a retreat from an accusing conscience in the authority of custom, and the arbitrary power of society. Is there any validity in this reasoning? Will this excuse be accepted under a religion which demands that every 'man be fully persuaded in his own mind' and judge for himself that which is right? There are such things, without doubt, as social sins,—sins which the whole moral and physical force of the community is brought to abet and uphold, and a participation in which it is very difficult for the individual to avoid. Slavery, it is contended by some writers, is an instance in point. An individual, living in one of the Southern States, may regard the institution as a great evil and a foul wrong in the sight of Heaven, but he cannot remove it, or avoid all participation in it himself. The laws virtually take from him the right of manumission. They forbid him to emancipate his slaves, except on conditions and under circumstances which it is impossible for him to meet; and public opinion, sustained and aided by the laws, so denounces any effort on his part to ameliorate or destroy the institution, that he is compelled, as it were, to be silent. This is probably the strongest case, that can be brought, in which the authority of the community and the force of public opinion can be made to interpose between wrong and individual responsibility. And even in this case it is a question, whether what is thought to excuse and diminish individual responsibility, does not in fact increase it. Let it once be admitted as a correct principle, that the universality of a sin becomes its excuse and defence, and a rapid retrograde movement of the world is begun, and the empire of virtue undermined, and Christ mocked as of old, 'a reed put in his hand for a sceptre.' We are commanded to 'be not conformed to this world, but to be transformed by the renewing of our minds that we may prove (that is, may understand by experience) what is that good and acceptable and perfect will of God.' We are not required to be singular, to exalt trifles into matters of moment, or to turn aside from the path merely because it is trodden smooth by a multitude of footsteps. But we are required to obey conscience, though a million of voices from without shout in our ears, 'Beware.' We are required to refrain from, resist, and oppose what we believe to be wrong. Our individual resistance may be but as 'a pebble against the tide;' but let every man throw in 'his pebble' and the tide is turned back, and an impenetrable dike built. We are required to let the light of our example shine before men, though it be but a candle in the midnight darkness of the world.

We cannot therefore escape censure and condemnation under the shield of society. The cases are rare, in which the community is responsible for individual character and conduct, and yet rarer, in which the individual is not, to some extent, directly responsible for the community,—that is, in which public sins, evil habits and customs, fashions and practices immoral, and destructive to the highest interests of virtue, do not owe their origin to individual caprice, and might not be withstood, and perhaps destroyed, by individual firmness and independence.

Neither can we escape under the shield of some particular individual or individuals. Some persons, when they fall into temptations, are quick to say 'they should not have yielded and fallen but for the solicitations of others.' This is an excuse which young men especially are ever ready to make for themselves, and which their parents and friends are often too ready to make for them, or receive from them. 'The young man has a good heart and good intentions; he would not do wrong from his own impulses; he has been led astray by bad example, he has been seduced by the evil influence of some reckless votary of pleasure.' Who has not heard the follies and misconduct of the young excused or apologized for in this way? What a pity Solomon is so severe and exacting! He says 'My son, if sinners entice thee, consent not.' He should have said, 'My son, if sinners entice thee, consent thou; the blame and the responsibility shall rest with them.' That we necessarily exert a reciprocal moral influence upon each other, and may each thereby become partakers in other men's sins, and in a measure answerable for them, cannot be denied. It is a solemn truth, and one that ought to touch the heart, and quicken the conscience, and make us strive in our individual conduct to let the light of a good example shine before others. But this fact does not diminish, in the slightest degree, individual responsibility. No young man can throw the blame of his follies and vices upon his comrades. They may share in the guilt. They may be to blame for seducing him from the paths of purity and virtue. But this does not detract a feather's weight from his own responsibility, or throw a lighter shade over the darkness of his own guilt. He should have withstood their seductions; he should have withdrawn himself from their companionship and held fast his purity and integrity. The curse was pronounced upon Adam, though Eve *did* give him the fruit. He was as much to blame, as if he had himself put forth his hand and plucked it. And a woe and a curse will ever rest upon misconduct, whether the influences through which we commit it come from the evil impulses of our own hearts, or the solicitations and example of others. Let none therefore seek for excuses, and pleas, and justifications in outward influences and circumstances, in the contagion of example, or the authority of numbers. There is in every soul a self-moving and controlling power, which nothing outward should bring into subjection. Let that power always be exerted. There is a direct assurance in the New Testament, that 'every man shall give account of himself to God,' and 'stand or fall by his own works.' Let that assurance ever be remembered. Let conscience be the guide whom we never hesitate to follow. Let duty be the rule we never refuse to obey. Let truth, and right, and virtue be the objects in whose pursuit we never tire, from whose behests we never turn aside,—then in that day, when appalling questions shall be put to each of us, when rewards and punishments will be distributed not by substitutes, when each man must answer for himself and each man suffer for himself, in that day we shall have our rejoicing in ourselves and not in another, and receive the sentence of approbation, 'thou hast been faithful over a few things, I will make thee ruler over many things.'

PRINCIPLES OF CONGREGATIONALISM.

We perceive that a writer in the Christian Witness and Church Advocate proposes to examine the principles of Congregationalism. The subject is to be discussed apparently with some thoroughness, and continued, we presume, through a series of articles, as the first, designated No. 1. appeared in that paper last week. We are ignorant of the author's name, but he seems determined to write in a catholic and Christian spirit, and in this first article exhibits all the candor and fairness, that poor human nature ever exhibits when advocating a deeply cherished opinion. He states correctly the principles of Congregationalism, and then proceeds to examine 'a few of the many difficulties which these principles involve.' Three of these are presented in this article—First, that a Congregational Church is a 'voluntary association,' second, that 'these principles appear to be peculiarly favorable to the progress of unbelief,' and third that with these principles a 'practical difficulty is found in carrying out the requirments of the New Testament respecting acts of discipline.' We are not clear that we understand the writers' first 'difficulty;' we are certain that we do not perceive its force as an objection. We cannot perceive how, in this country at least, a Congregational Church, because writers designate it as a 'voluntary association,' differs from other churches, or labors under any disadvantages or difficulty. In this country the Episcopal Church, the Roman Catholic Church, and all churches are as much 'voluntary associations' as the Congregational, for the writer of this article cannot be so weak as to suppose, that by the use of the term *voluntary* in this connexion, it is meant to be implied that Congregationalism releases from the moral and Christian obligations, resting upon all who have a knowledge of the Gospel, to 'professs the Lord Jesus Christ before men' and obey his precepts. We will not do the writer the injustice to suppose that he objects to the term, because it implies that Congregationalism recognises and permits of no external authority requiring and enforcing this profession by fine, imprisonment &c. We are at a loss to understand how or where there is any 'difficulty' in Congregationalism, because its churches are designated as 'voluntary associations.'

With regard to the second 'difficulty,' the tendency of these principles to favor 'the progress of unbelief,' we readily agree with the writer, that Congregationalism 'is not likely to drive a man to superstition,' and that under this system, 'a man will not believe more than he can clearly understand.' If this is a 'difficulty' we are willing to contend with it, and if, as is implied, it is considered an argument in favor of Episcopacy, that it tends to make 'a man believe more than he can understand,' we are willing that the argument should be used and urged. We know not that we precisely understand what the writer means by 'unbelief.' If he means by it simply the rejection of certain doctrines, forms and modes of administration, which the Episcopalian holds to be scriptural, it is certainly true that Congregationalism is favorable 'to the progress of this unbelief.' If, however, he intends to use the word in its broad sense, and to say that Congregationalism is 'favorable to the progress of unbelief' of the Gospel as a revelation, that it tends to produce scepticism or leads to rejection of Christianity, or the relinquishment of any of its great truths or observances, or to make men, prize it less highly, or to be less earnest in upholding its institutions, cherishing its spirit and carrying out its great designs, we can only put our opinion and assertion in opposition to those of the writer, and say it is not favorable to the progress of this unbelief. We are willing that this question of fact should be tried by a comparison of the religious condition of Episcopal England and Congregational New England.

The third 'difficulty,' 'the practical difficulty found in carrying out the requirments of the New Testament respecting acts of discipline,' will be differently estimated according to the notions entertained, as to what are the requirements of the New Testament in respect to Church discipline. If we except legal enactments and the application of the civil power which fortunately cannot in this country be pleaded in behalf of Episcopacy, the difficulty, so far as it is a practical one, exists just as strong in the Episcopal as the Congregational Church. That Church, as constituted here, possesses no more power of excommunicating, and 'depriving of the ordinances of religion' 'persons guilty of certain sins' 'heretics after due admonition' than the Congregational. The Congregational Church may not apply this power at the same points that the Episcopal does, but it as evidently possesses it. It exists in it, and as is well known, is by some Congregational Churches still exercised with some severity. If however it be contended, that the Episcopal Church possesses and exercises more of this power of discipline and excommunication than the Congregational, we are willing it should be urged in its favor.

We have extended these remarks however much further than we proposed. We have no intention or desire to enter into a controversy on this subject. We have no intention of doing so, because Independendent Congregationalism needs no defence among those, who glory in their descent from the Pilgrims and Puritans of New England. We have no desire to do so, because, though there is some truth (as well as some want of charity,) in the language of the New York Evangelist, that Episcopacy, 'with its pomp, its pride, its monopoly, its exclusiveness, its arminianism, its baptismal regeneration, its hypothetical baptization, its apostolical succession, its three (or thirty three) orders (disorders) of the clergy, its liturgical worship, its characteristic formalism, its noted love of power, its tendency to increase and domineer, and its spiritual emptiness—with some mere exception—in all ages alike, and in all romanizing, paganizing and doting on its own courtly glory, presents a queer and awkward spectacle,' we are yet willing that those who approve should embrace, that those who like should enjoy it. We believe there may be different administrations but the same spirit, and that the prevalence of different forms or modes of Church organization and worship is no disadvantage to a community.

To those however, if there are any such, who regret that Episcopacy is not *established* in the midst of us, we commend the following extract from the last number of the Christian Examiner, as exhibiting, in strong colors, the Church of England in its magnificent show and its poor reality, what it *professes* and what it *is*.

'Whatever be the blessings ascribed to a church establishment, we willingly forego the blessings to escape the burden. We observe in England, that every good which it promises it has left undone, and that every evil against which it is the boasted safeguard is reeking through the nation. We are not insensible to much of the picturesque and poetical association, with which this, in common with other olden institutions, is surrounded. We listen with reverence to its noble liturgy, and with rapture to its solemn music. We gaze with no listless eye on its time-hallowed structures; we pace with no thoughtless hearts through holy and lofty aisles, whose silence seems the awe of judgment and eternity; whose echo seems the answer of a thousand years. We forget not that beneath us is the dust of the sacred and the brave; and around us are the voices of the mighty dead; we hear as from the tombs the eloquence that made our fathers tremble, or the prayers that gave them peace. Nor are we less affected by its more lowly places. When we have strolled in England through some sweet rural retirements, where White of Selborne might have studied nature, or sainted Heber might have preached the Gospel; when we have seen some venerable little church, and near it the quiet rustic parsonage, and surveyed the graves and tombs of humble guise, we thought of the generations that lay sleeping there, that were baptized in this sheltered temple, that Sunday after Sunday mingled their voices in prayer as they now mingle their ashes in death; we thought of the successive pastors who rested with their successive congregations; who prayed for them and with them, consecrating their afflictions and their joys; and we thought what power must he, who now ministers among them, have upon their hearts, exhorting them over the dust of their ancestors, and breathing supplications in which their fathers worshipped. But more acquaintance with the fact often dispelled the poetry; in not a few cases the parish knew nothing of its lordly rector; the house was rented by a harrassed curate, who starved along on fifty pounds a year, while his aristocratic superior rejoiced in tithes unmoistened by the sweat of toil, amidst all the elegant revelries of Bath or Cheltenham. The deputy-priest would probably in a few years go down to his grave with premature grey hairs, bequeathing to an unsympathizing world his penniless widow and her orphans; in the mean time, the dignified apostle of the gospel of good things had received the possession or the promise of a bishopric. If we take the descriptions of many, nothing can be more perfect than the Church of England. It is the centre of unity; yet sects clamor fiercely around, and factions storm louldly within. It is the ark of pure doctrine; but notwithstanding this, one party accuses another of treason to the Reformation, and that other retorts the accusation of treason to the Christian faith. It is a bulwark against fanaticism; yet, peasants, under the shadow of its primate's cathedral, hail with brawling and blood a madman as the second Christ. Nor is it strange that boors should become extravagant, when scholars of its oldest college are laboring to restore the fastings and flagellations of the middle centuries. It is the refuge of the poor; the poor, however, by thousands abandon it, and those that remain have little care from it in life, or consolation from it in death. It is the friend of education; and in the face of such friendship, generations have grown up and died within it in hopeless ignorance; and multitudes even now are imploring, with importunity, a just and generous distribution of knowledge; and the national clergy alone stand between them and the boon. It is the nurse of piety; but crowds exist in crime and wretchedness for whom it has no mission, and thousands have been called into regenerated life by agencies which it met only by scorn and persecution. It is the scourge of infidelity and irreligion; yet the laboring classes, who are claimed mainly by the church, when friends desire to swell its numbers, are those who hail Robert Owen as the messenger of glad tidings, and his new world as the great redemption. Here, then, we have both its pretension and its pratice. Thus it is in England; while in Ireland, by its monstrous rapacity and sinecure wealth—by its harsh antagonism to every native sympathy—by its alliance with the spirit of religious and political persecution which has eaten anger and anguish into the Irish heart—by its exactions gathered with a bloody hand from the unwilling and resisting, it has not only made protestantism detestable, but almost reduced it to extinction.'

INSTALLATION.

On Wednesday, the 27th ult., Rev. G. F. Simmons was installed as Pastor, and Rev. Samuel Ripley as Associate Pastor of the Independent Congregational Church and Society in Waltham. This Society was formed a year or two since, by the union of the First Congregational Society to which Mr Ripley for many years ministered, and the Society of which the late Rev. Bernard Whitman was Pastor. On the removal of the Congregational Church to the new meeting house, which the united Societies had built, Rev. Mr Ripley resigned his pastoral charge, with the understanding that he should be elected associate pastor, whenever the Society should make choice of an individual upon whom should rest the main burden of duty and responsibility. The Society have, at length, with entire unanimity made choice of an individual, who, there is every reason to believe, will fulfil their highest anticipations. We rejoice in their bright prospects, and trust that a ministry of distiguished usefulness and honor has commenced among them. The services on the occasion were interesting and impressive. Introductory Prayer and Reading of Scripture, by Rev. Mr Putnam of Roxbury, Sermon by Rev. Mr Clarke of this city, Prayer of Installation by Rev. Dr Field of Weston, Right Hand of Fellowship and Address to the Society by Rev. Dr Francis of Watertown. We regret that, in consequence of no suitable provision to that effect having been made by the Candidate and the Committee of the Society, the usual charge was not delivered on this occasion. Mr Clarke's sermon was from Matt. xiii. 52. 'Therefore every scribe which is instructed into the kingdom of heaven is like unto a man which is a householder which bringeth forth out of his treasure things new and old,' and aimed to set forth the course which the Christian teacher should pursue in relation to conservatism and reform, things new and old, opinions and institutions transmitted from the past, and those which are springing up in the present.

THOUGHTS OF A RAMBLER.

How impressive, yet how joyous are the teachings of nature. It ever speaks to the listening mind of love and beauty, of faith and inspiration. Its constant operations, so silent, yet so ceaseless, admonish us of the all prevailing presence of Him whose wisdom is imaged forth in all its varied beauty. The humblest of its works, if regarded thoughtfully, becomes a new proof of the truth of Revelation and bears the spirit upward in devout adoration to the every where present, though ever invisible source of being. The simple flowers of the field, perfect in their delicate structure, the lofty forest, graceful and majestic in its towering grandeur, the rich and the glorious light reflected from its luxuriant foliage, the gorgeous beauty of the passing cloud, transciently painted by its declining beams, these and manifold more are the voices reiterating the assurance that if God hath so regarded the inanimate works of His hand, much more will He take heed to the wants of those, whom He hath endowed with powers to enjoy and appreciate the wonders of His creation. They utter the language of rebuke to our wordly cares. They speak of trust and hope to the doubting. Their own tranquil beauty imparts a soothing influence to the troubled soul. And to the toil-worn spirit their word is, we are ever active in accomplishing the designs of our Creator; go thou and do likewise with a cheerful confidence in thy Father's Providence.

Such were the sustaining lessons read by one, who wandered from the busy scenes of life to the peaceful solitude of a forest hill side, that the soul might be refreshed by its communings with nature. How deeply were social duties there inculcated! The ephemeral insect, that sported rejoicingly beneath those shades, spend, its transient life in continuous enjoyments through the perfection and delicacy of its organs, and if the Infinite mind thus regarded the happiness of beings so frail, if He had condescended to exercise His consummate wisdom in the structure that was the medium of happiness but for a passing hour, surely children, whom He has taught to imitate His benevolence, should never withold aught of their ability to benefit or bless.

The spirit of forbearance too was there enjoined. God had spread the earth with beauty, as if to allure the hearts of those who enjoyed it to Himself, through the reverent admiration of His perfections. And though these gifts are passed by the multitude with an eye scarcely observant of their loveliness and thoughtless of their Source, still are they bestowed, administering to the undefined enjoyment, with which the natural world can hardly fail to inspire even the indifferent beholder. With such an example, shall we ever be weary in our efforts to do good to others though they may be ungrateful for our labors!

These varied messengers never cease from their mission of love and truth. Though disregarded or perverted yet are they ever given. They ever stand, open sources of light and knowledge to the listening ear. If nature is thus the elder sister of Revelation; interpreting its injunctions and giving a fullness and depth to their meaning, should not its aid be constantly sought for the power it imparts, to comprehend more perfectly this more recent communication of our Father's Love? S. T. E.

RECENT PUBLICATIONS.

Decapolis: or the individual obligation of Christians to save souls from Death. An Essay by Rev. David Everard Ford. From the last London Edition. Boston: Tappan & Dennet, 114 Washington Street. 1841.

A book of small size and few pages, but of much value; an earnest, faithful, affectionate appeal to Christians upon a great theme; we have read this Essay with much satisfaction. It will do good to all who read it. Are they slumbering in selfish indifference, it will arouse them to duty. Do they despond and doubt of success, it will encourage and cheer their efforts. Are they already active and zealous, it will establish them in a noble and trustful perseverance. With some of the authors theological opinions we do not coincide, but these are nowhere offensively presented or urged in the volume. There are a few passages also objectionable in point of taste. But we know not when we have been more deeply impressed than in reading this little work, nor where we can find the duty of aiding the progress of the Gospel, and striving for the salvation of souls, more judiciously and faithfully set forth, or brought home more solemnly and convincingly to the consciences of all who bear the name of Jesus. Such a book was needed, and it has come in good time. The great duty, of which it treats, is not felt, understood, discharged as it ought to be. Were a preacher to take for his text, 'He that winneth souls is wise,' it would be thought he was going to preach to himself and set forth his own duty. Yet this text is not in the Epistle to Timothy, it is no part of the Epistle to Titus, nor is it contained in either of the seven messages of exhortation and direction, addressed in the last book of the New Testament to the ministers of the seven Asiatic Churches. It is in the Book of Proverbs. It is a declaration, not for the ministers of religion alone, but for the people, for all, teaching that every man is summoned and should feel it to be his duty to exert a religious influence, to do what he may to diffuse Christian knowledge and promote Christian piety, to win souls from the dominion of evil passions and habits to the joy of holiness and the peace of Christian hope. Were every individual faithful to this high duty, what a different aspect would the world soon wear, how would the glorious period to which the golden index of prophecy continually points, when 'the kingdoms of this world shall have become the kingdoms of our God and of his Christ' be hastened. There would then go forth from Christian nations—Christian no longer only in name but in spirit and character, an influence which ignorance and error and superstition and sin could no longer resist.

The general spirit and character of Mr Ford's Essay may be judged of by the following extract.

'Never can it be too deeply impressed on the minds of all who are anxious to bring sinners to Christ, that health is the season of benefit, as well as usefulness. Of the man who amidst the excitements of life becomes awakened to an apprehension of his guilt and danger, we may entertain some reasonable hope; but when cares for eternity come across the mind only when it has nothing else to engage it, the result is at best but doubtful. The sick demand our kindness, our sympathy, and our prayers; but if we wish to save men's souls, our chief attention must be directed to those who need no other physician.

Through inattention to this point, some of the best energies of the church have been thrown away. Persons in all diseases, and in all stages of disease, have been eagerly sought out with the benevolent intention of showing them the way to heaven; while the healthful inmates of the same dwelling have been left to pursue their own path to hell without one word of entreaty or warning.

In many instances the visitation of the sick is perfectly useless. It is almost always so in fevers and diseases connected with delirium; and in cases where delirium is not apparent, there is often mental imbecility. I have attended persons in maligant fevers, who seemed perfectly conscious at the time, and exceedingly thankful for my visits, but who, on recovery, had not the slightest recollection of any thing that had taken place.

My design, in these remarks, is not to discourage attention to the sick, or in the slightest degree to justify any in neglecting them, but to show that the best season for labor is not that which is generally selected, and that time lost in health can seldom be redeemed in sickness.

There are many, who, when conscience tells them that they ought to do something for the salvation of their unconverted neighbors, postpone their efforts for affliction to prepare the way. The cares of life, they think, may then more readily be laid aside, and the attention exclusively directed to the things of eternity. And moreover, at such a time, the call of a Christian neighbor for the express purpose of religious conversation will not be thought intrusive. 'How glad I should be for my husband to be seriously ill!' said a poor woman one day, greatly to my surprise. On my asking a reason for so strange a wish, she replied, 'O Sir, if he were ill, somebody would come and talk to him about his soul.' The woman was too ignorant to have intended it as a personal rebuke; but may it not be the case, that while we account it a matter of imperative obligation to preach Christ to the sick and dying, we rarely say a word about him to those who need it not less than they?

Whatever may be its cause, the silence of Christians is the undoing of thousands. It may be indolence, it may be timidity, it may be mistaken affection, it may be mere procrastination without any assignable reason; but its results are the same, and those results are tremendous beyond description.'

Two Discourses on the Nature and Province of Natural, Revealed and Experimental Religion. By Orville Dewey, Pastor of the Church of the Messiah in New York. New York: David Felt & Co. Stationers Hall. 1841.

These sermons were preached a few Sundays before Dr Dewey sailed for Europe. They do not relate or refer to his absence, but they will echo in the ears and live in the hearts of his people while he is away from them. We are glad to see them published. They have reference to questions of deep moment, which are now agitating men's minds, and though not full and thorough discussions of these questions, they briefly but vigorously present some of the great principles which lie at the bottom of them, and in accordance with which they must ultimately be decided. The following passage is the close of the first discourse.

'I know it is often said, "what great harm is there about this system of Naturalism? There are many beautiful things in it. What great harm is there in rejecting the miracles? The substance of Gospel truth and love is left. What need is there of looking so very seriously upon a man—though he does assail your faith in a divine interposition?"

I judge no man's heart; but I will tell you the state of my own. Very seriously I must look at this question, at any rate. For I feel deep in my heart and whole being, the need of such faith; I must confess that the teaching of nature is too general to satisfy the wants of my mind; and that the revealings of my mind, again, are too doubtful and defective for the needed reliance. I am ignorant, I am weak; I am sinful; I am struggling with many difficulties; the conflict is hard—it seems too hard for me at times; and nature around me, moves on, meanwhile, in calm uniformity as if it did not mind me, and as if its Author did not regard the dread warfare that is going on within me. The universe lies around me, like a bright sea of boundless fluctuations—studded with starry isles indeed, but swept by clouds of obscurity—and whither it is tending and where it is bearing me, I know not. I feel at times as if I were wrapped with an infinite envelopment of mystery; and I ask, with almost heart-breaking desire, for some voice to come forth from the great realm of silence, and speak to me. I say, "Oh! that the great Being who made the universe, would for once touch, as no hand but his can touch, the *springs* of this all-encompassing, mysterious ORDER, and say to me, in the sublime pause—in the cleft of these dread mountain heights of the universe—say to me, I love thee; I will care for thee; I will save thee; I will bear thee beyond the world-barrier, the rent veil of death and the sealed tomb, away, away—to blessed regions, on high—there to live forever!"

It has come!—to my faith, that very word has come, in the mission of Christ. I will say no more. I will not mock conviction with arguments to prove the value of such an interposition. I will only say, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible and undefiled, and that fadeth not away!"'

PROGRESS OF UNITARIANISM.

In 1820, there was not a single congregation, avowedly Unitarian in Ireland; now there are thirty nine, and the number continues to increase every year. These Societies have not assumed their present position in circumstances of peace and rest. They have had to contend against the opposition of able, powerful, we had almost said, unscrupulous enemies. There is life and progress in these Societies however. All of them are respectable, and some of them large and flourishing. Unitarian Christianity has taken hold of the public mind in Ireland, and there is every prospect it will retain and strengthen the hold it has gained.

In 1826, Dr Chalmers boasted for Scotland, that all the Church accommodation possessed by Unitarians in that country put together would only afford seats for fifteen hundred people; and that one half of them were unoccupied. This boast was then true. Now, a single congregation alone, the Glasgow Unitarian congregation, numbers a body of people connected with it, greater than Dr Chalmers assigned fifteen years ago to the whole kingdom. Eleven other Societies have been formed, or revived, and there is a clear prospect of more and greater increase.

In England, it is only twenty four years since Parliament removed the penalties by which the profession of Unitarian opinions was visited. There are now in England about three

hundred Unitarian congregations, many of them numerous, almost all of them respectable, and influential in their respective neighborhoods, presided over by a body of ministers, of whom it may be said generally, that they are eminently distinguished for learning, for zeal, and single hearted integrity.

On the continent of Europe, Unitarian Christianity is steadily on the increase. In Switzerland, it is, and has been for some years triumphant in the Church and city of Geneva, the chosen abode of John Calvin, and gaining ground in the other Cantons. In France it is making progress among the Protestants. The leading men in two of the principal Consistoriss, or Presbyteries of the kingdom—those of Paris and Lyons—have come forward to avow their adoption of its tenets; and have founded a periodical work, intended to illustrate, defend, and explain its principles for the information of their countrymen. In Holland, the land of the persecuting and unholy Synod of Dort, the land where a sentence of perpetual imprisonment was pronounced against Grotius, religious freedom is now enjoyed, and consequently religious truth is advancing with rapid strides. In every country of Europe, where the profession of religion is free, Unitarian views are largely held, and are making progress. It is estimated, that in Holland, Switzerland, France and Germany, it is the faith of not less than one half of those, who have renounced the Church of Rome.

We have gathered and condensed these statistics from Porter's Lectures in Illustration and Defence of Christian Unitarianism. He says in conclusion.

'The inference from all this is—that Unitarianism has a progressive character; that its advance is not owing to the influence of worldly power, law, force, or authority; that it has reached its present position in spite of persecution, penalties, and disabilities—in spite of clamor, invective, and misrepresentation; that it has made its way by the force of reason, argument, and truth—illustrated by the learning, adorned by the lives, and dignified by the heroic fortitude of its advocates. Let then the friends of the cause be earnest, instant, indefatigable.'

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The following notice of the Rev. Jason Whitman in the Savannah Republican of the 22d ult, is gratifying to us, as it will be to his many friends in New England.

We are pleased to learn that the Rev. Jason Whitman came passenger in the brig Augusta, arrived yesterday from Portland. We understand Mr Whitman contemplates remaining in Savannah this winter, and during his stay will preach in the Unitarian Church. He has been settled in Portland some years, and comes South on account of his health. His reputation, both as a preacher and Christian, we know stands deservedly high in Portland, and we are truly glad the Unitarian Society here have been so fortunate as to secure the labors of one, so eminently qualified to discharge the functions appertaining to his sacred office.

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CHRISTIAN EXAMINER.

We always welcome the appearance of this valuable Journal. We are sure of instruction and gratification from its pages. The number which comes to us this week for November and December is rich in the variety and interest of its articles. We have already given one extract in another column in relation to the English Church.

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MONTHLY MISCELLANY.

The Monthly Miscellany for November made its appearance on the first of the month, and as usual is full of good matter. The article on 'the safety of multiplying articles of Religious Belief,' and on 'Death-bed repentance' will be read with interest.

SUNDRIES.

The Printing Press at which Dr Franklin worked as a Journeyman printer while in London in the years 1725 and 1726, is about to be sent to this country to be deposited in the Franklin Library Philadelphia.——The corner sone of a new edifice 'the Sailor's Home' was laid in New York on the 17th inst, Hon. T. B. King of Georgia and Hon. O. Hoffman of New York, made addresses on the occasion.——Forty eight Churches have been aided by the Baptist State Convention of New York, the last year, in supporting a preached Gospel, and the amount of ministerial labor performed exceeds 74 years labor of one man.——The King of Prussia has sent a special embassy to the British Court, to negotiate in concert with the Queen measures of protection to the Jews and Christians under Turkish and Egyptian sway.——A number of young Gentlemen attached to the different Orthodox Churches in this city, have formed an association denominated 'the Boston Young Men's Society for Diffusing Missionary Knowledge,' chiefly by means of a course of popular Lectures.——So many of the Baptist Churches in England have given up *close communian*, that the friends of this exclusive system had a meeting and appointed a Committee, an interesting item in whose report is that it is probable that the number of close communion Churches will continue to decrease.——Efforts are making to build a new Episcopal Church at Chelsea.——The Boston Recorder has been sold by Mr Willis, its proprietor from its commencement, more than twenty five years ago, to Mr Ferdinand Andrews, late of the Salem Landmark.——The Presbyterian Church on the public square in West Oswego was destroyed by fire on Sunday night, the 24th ult. Unquestionably the work of an incendiary. A reward of $750 is offered for his detection.——The liberated Africans will embark for Sierra Leone about the 15th of this month.——A Committee of the British and Foreign Anti-Slavery Society had an interview with Sir Robert Peel on the 22d of Sept., the purpose of which is presumed to have been to proffer support and pecuniary assistance to the Government in the contemplated purchase of Cuba, on condition that the objects of the Society should be promoted in that Island.——At a late meeting of the Vermont Baptist Convention, a resolution to dissolve the connexion between the Convention and the Baptist Boards of Missions, on account of their connexion with slave-holding Churches, was negatived by a vote of 40 to 16.——It is stated that more than twenty three thousand Bibles and Testatments were issued by the American Bible Society during the month of September.——The Presbyterian say 'the triennial Convention of the Protestant Episcopal Church, with its nineteen prelates, has adjourned after a session of several weeks, without raising even a warning voice against the Popish Oxford Tracts, much less censuring the Bishops who have given them their sanction.——Upon the recommendation of the General Assembly, the first Sunday of November, tomorrow, is to be observed in the Presbyterian Churches as a day of special prayer for an increase of candidates from the ministry.

SUNDAY SCHOOL SOCIETY.

The Treasurer of this Society acknowledges the receipt of the following sums:

From the Saco Sunday School, Rev. Wm. Cushing's Society, to constitute Mr Sam'l Adams, their late Superintendent a Life Member,	$10 00
From Rev. Mr Rogers of Bernardston,	2 00
From Deerfield Sunday School, by G. Wright Esq. Superintendent,	2 50

*** The Union Pastoral Association will meet at the Rev. A. P. Peabody's, Portsmouth, on Tuesday, the 16th inst, at 11 o'clock, A. M.

S. OSGOOD, *Secretary*.

OBITUARY.

DR. ROLAND GREEN.

Died, in Mansfield, Oct. 1, Dr. Roland Green, aged 76 years.

Dr. Green was the son of the Rev. Roland Green, formerly a minister of this place. Being early trained in the school of piety, he became thoughtful and religious when quite young, and united with the church over which his father was then settled. During the ministry of the Rev. Richard Briggs, who succeeded his father, as his mind was not wholly free from early prejudices, he for a time thought of dissolving his connection with the church and society in Mansfield, and of uniting with the Episcopal church in Dedham. Possessing however a mind open to conviction, and ready at all times to receive new truths, by careful study and investigation, he became dissatisfied with the leading tenets of this denomination, and embraced the pure and rational views of Christianity as presented by Unitarians. These views he cherished with unabating love up to the time of his death, which we may learn from what now immediately follows.

As the Unitarian Society in Mansfield had become somewhat reduced in numbers from various causes, it was thought best, the earlier part of the season, to raise a fund by subscription, the interest of which is to be paid yearly for the support of Unitarian preaching. Accordingly a subscription paper was drawn up and headed by Dr. G., who subscribed *one thousand dollars*. In addition to this, we learn from his will that he has bequeathed the society *real estate* to the amount of *twelve or fifteen hundred dollars*.

Such is the interest he felt in the success of liberal Christianity, and the prosperity of the church to which he belonged while in health;—nor did this interest abate upon a dying bed. Even when the countenances of friends were no longer visible, he was heard fervently to pray for the branch of Christ's Church planted in this place, and 'the youthful minister who is set over it in the gospel.'—Yet, notwithstanding his earnest desire for the spread of those opinions which he so highly prized, he was no bigoted sectarian. He was 'an example of the believers in charity,' and extended the hand of sympathy, and the feeling heart to *every* true christian; to all who had the image of *Christ* stamped upon the soul, although they did not see with his eyes, and adopt every article of his belief.

In all the relations which he sustained in life, he exhibited one of the brightest examples of faith united with good works. In his profession, he was distinguished for disinterested benevolence, strict attention to business, and a warm and feeling heart. As a citizen he was thoughtful and conscious, but public-spirited and enterprising;—and in his private intercourse with others, no one was more faithful to his agreements, or more punctual and exact in the fulfilment of his contracts. As a friend, he was kind and affectionate; and as a counsellor, able and trust-worthy.

But the most prominent trait in his character was his child-like faith. Although a few months since he was attacked by a violent disease which he well knew would soon terminate his life, yet with his usual calmness he continued to settle his business until within a few weeks of his death, and spoke of his departure with as much composure as we speak of the common affairs of life—With cheerful and enlightened views he went to his rest, and his dying pillow presented nought but a scene of tranquility. He died without a struggle.

'Fainter his breath, and fainter grew,
Until he breath'd his last;
The soul was gone before they *knew*
The stroke of death was past.' L.

INTELLIGENCE.

The New World.—This newspaper, published weekly at New York, is large, cheap and of the highest order, as regards character. It is conducted by Park Benjamin, Esq. We are pleased to learn, from the last week's paper, that Francis J. Grund, Esq. U. S. Consul at Breman, is engaged to become the European, continental correspondent of the New World.

It appears, by an article in the Dublin Freeman, of Sept. 30th, that Father Matthew has been appointed by the Pope to the office of 'Commissary Apostolic.' The Freeman says:

We can state that it had been long the anxious and expressed desire of Pope Gregory the Sixteenth to have an opportunity of conferring some distinguished mark of his esteem and admiration on the man whose exertions in the great moral cause of temperance have drawn down blessings on the heads of so many millions of his fellow creatures, and rendered his own name venerated by all throughout Protestant as well as Catholic Europe. The office of Commissary Apostolic places for life, the rev. gentleman at the head of his order in Great Britain and Ireland, leaving him subject to no spiritual authority whatever, save that proceeding directly from the Sovereign Pontiff.

Rhode Island Coal.—We rejoice to learn that the coal obtained from the mine near the north end of this island improves in quality as the excavation proceeds, and that the quantity raised is sufficient to supply a moderate demand. Another company, we are pleased to hear, is about to commence mining operation somewhere in the neighborhood of the mine now open. We earnestly hope that all concerned in the business may meet with good success.—*Rhode Islander*.

Escaped.—Young Simmes, indicted for the murder of one of the Professors of the University of Virginia, is, it appears, to escape trial. He had been liberated on his giving bail in the sum of 25,000 dollars, and failing to appear, in discharge of his recognizance, at the present term of the Superior Court of Albermarle, now in session, his default was entered on record, and a rule entered against him, and the securities returnable at the next term to show cause why the recognizance of bail should not be prosecuted to a judgment. He never should have been admitted to bail.—*New York Evening Tattler*.

The following advertisement appears in the London Times of Oct 1.

Dr Franklin.—The public are respectfully informed that the *Printing Press* at which this great philosopher and statesman worked as a journeyman printer, while in London, in the year 1725 and '26 is about to be sent to America, to be deposited in the Franklin Library, at Philadelphia; all persons therefore who may be desirous of viewing it for the short time it will remain in this country may gratify themselves by applying to Messrs Harrild and Sons, 11 Great Distaff-lane, Friday street. Cheapside, any day (Sunday excepted) until the 8th of October.

Steam Travelling on Common Roads.—We learn from an English paper that the new *Steam Coaches* have succeeded beyond expectation. A stage of from 7 to 9 miles was performed at the rate of 15 or 16 miles an hour. Twenty miles an hour could have been easily accomplished, but for the common and always necessary obstructions of droves of cattle, carts and horses, &c. The same paper adds:

'One fact, however, seemed to be established—namely, that the new steam coach is capable of running on ordinary roads with speed, economy and safety. The noise of the engine is scarcely perceptible; there is neither smoke, nor a visible escape of steam, and the boiler constructed of numerous pipes, so that if one, or even two, should burst, the boiler is relieved, and all danger avoided. To enter into any description of the carriage would be foreign to our purpose, but we cannot avoid noticing the extremely ingenious contrivance which blows and keeps the fire alive. The facility, too, with which the engine is managed is truly remarkable, an instance of which appeared in the descent from the Camden Villas. A cow suddenly rushed across the road when the coach was at full speed, and had the vehicle been drawn by horses a collision must have taken place, and no doubt serious consequences would have resulted; whereas the engineer, with a precision which must be seen to be duly appreciated, steered, we cannot say drove the coach clear of the animal. We may also mention, that though several flocks of sheep were passed, yet, without signally checking the speed, the engineer drove through them.—To describe the carriage we have only to say that the wheels are very broad, and that in the portion allotted to passengers it resembles the open carriages on the railroads. The stokers sit behind, and the whole compliment of passengers was sixteen. Several members of Parliament were passengers and one lady.'

William Holmes.—The Grand Jury of the United States District Court in Philadelphia, declined to find bills against William Holmes, of the William Brown, for *murder*, in throwing passengers overboard. They, have, however, found two bills for manslaughter.

Thanksgiving in Maine.—The Governor of Maine has appointed Thursday, the 25th day of November next, to be observed as a day of thanksgiving in that State.

Norwich and Lyme Rail Road.—We understand that the surveys of the route between this city and Lyme undertaken by M. W. Lester, Jr., civil engineer, have been completed, and present a highly favorable view of the work. In our next, we will endeavor to lay before our readers the estimated cost of the road. Viewed in connexion with the Long Islander Rail Road and the various lines connected with the Norwich and Worcester Rail Road, it is difficult to estimate all the advantages that would result to the latter from its completion.—*Norwich Courier*.

Cruelty.—The Madisonian says that, at the races at Alexandria, during the past week, scenes of iniquity and cruelty were enacted, which ought to awaken the abhorrence of every virtuous citizen. Three horses were killed—one, in training.

This is indeed cruelty—and gratitude is surely not due to individuals who endeavor to introduce this *amusement* into this part of the country. The Madisonian well says, 'races should be announced as 'meetings to test the endurance of horses, and to detoriortate the breed of men.' It is quite certain we would prefer the society of a respectable horse, to an association with many of those effigies of humanity that gather about the race course.'

Railway from Moscow to St Petersburg.—A joint-stock company in England has obtained the Emperor's permission to make an iron railway from Moscow to St Petersburg, and will begin its operations perhaps this autumn, but certainly in the spring. Five years are allowed to complete the whole line, which will be thirty-three miles longer than the common road between Moscow and St Petersburg, because it is to pass through to Bybinsk, in the government of Yaroslaw, on the right bank of the Volga, because that town carries on the most extensive corn trade with St Petersburg. All the vessels laden with the produce of the South, which come up the Volga to the North, must stop here.—*Humburg paper.*—

Order of St John.—The Pope has re-established the order of St. John of Jerusalem within his states, and conferred upon it the direction of the Pontifical military hospital. It was from the exercise of similar functions these knights derived their primitive title of Hospitallers of St. John.

From Liberia.—We have an Africa's Luminary of July 2d, and a slip issued from the office of the Luminary on the 9th. The latter announces the arrival of the British 'African Civilization Expedition,' at Monrovia, on its way to the Niger. It consists of three iron steamboats and a schooner with supplies, all well armed and manned with 400 men: there is also a full and able scientific corps on board. The principal officers went on bore as soon as they arrived, and visited the Governor, Mission House, Seminary, &c.

The new Methodist Church at Edina was dedicated on the 17th of June. It is fifty feet long, by thirty-five or forty feet wide. Cost about $600, two-thirds of which was contributed by the members. A new church was dedicated at Lower Caldwell on the 26th of June. The Luminary says, however, that Caldwell is almost extinct—deaths, removals, and want of encouragement to mechanics having conspired to depopulate that once flourishing settlement. The houses have mostly fallen down or gone to decay, the lots are overrun with weeds, and those of the citizens who remain are sickly, feeble, and disconsolate, anxiously looking round for some more congenial settlement.

The late Judge Tenny.—This gentleman who was recently killed in a duel, by Mr Rowley, was a native of Massachusetts, and a graduate of Dartmouth college one of the public papers says:—

He went to Louisiana in 1823 or 24, and soon settled in Vidalia, where he practised law with great success. He has been a member of the State Senate, and last October was elevated to the Bench.

A decision which was rendered by him in June last, in a suit brough by Rowley's wife for a separation of property and from bed and board, gave offence to Rowley, who sent him a challenge. The rest is two well known to require repetition.

The Editor of the Vermont Chronicle alludes to him as a class mate, with the following remarks —

'It is said he did not intend to fire on his antagonist. We should be glad to know that it was so. It is melancholy enough—with every possible alleviation—to know that he failed to sustain his official—not to say personal—character, at an elevation not to be reached by the bloody code to which he fell a victim.'

A Long Chimney.—The largest chimney in the world is at the soda ash manufactory of James Muspratt, Esq. near Liverpool. It is the enormous height of 406 feet above the ground 45 feet diameter inside the base, nine feet ditto at the top, and contains nearly 4,000,000 of bricks.

Father Matthew.—Among the foreign extracts taken from papers received by recent arrivals, we find the following, under the head, 'Father Matthew in the North.'

The great moral regenerator will pay another visit to Ulster during the present month. On the 26th inst. he will preach a charity sermon at Lurgan, and afterwards administer the pledge. The progress which the principle of total abstinence has made in that district already, and the peculiarity, with men of every class and every creed, of the zealous and amiable Catholic Clergy of Lurgan, will ensure a vast attendance. Ulster is in course of being Mathewised as effectually as the South; the great centres of Newry, Monaghan, Carrickmacross, Seago, Lurgan; Cavan, and Bambridge, are spreading their branches far and wide; and at no distant day the teetotallers of the North will be able to touch hands in one vast line from Drogheda to the Maiden City.

Philanthropic.—The late Nicholas Brown, a wealthy merchant of Providence, R. I. has left bequest of thirty thousand dollars, to found a retreat for the insane in or near Providence.

MARRIAGES.

In this city, Oct. 27th, by Rev. Mr Gray, Mr Levi Jennings to Miss Sarah D. Currier. October 28th, Mr Aaron N. Perkins to Miss Sarah Tanner.

At Jamaica Plains, on Tuesday, by Rev. Mr Gray of Boston, Mr W. G. Litchfield to Miss Abby N. Clark, all of Boston.

In Roxbury, by Rev. Mr Parker, Joseph Hay Esq. merchant of this city, to Miss Lucy Whiting, of R.

In West Roxbury, by Rev. Mr Ripley, Mr Thomas S. Straw, of Alton, N. H., to Mrs Mercy C. Straw, formerly of New Hampton, N. H.

In Salem, October 21st, by Rev. Ephraim Peabody, Rev. John Morrison of New Bedford, to Miss Emily H. Rogers of Salem.

In New Bedford, by Rev. Mr Peabody, Francis Minot Weld of New Orleans, to Elizabeth, daughter of Hon. Benjamin Rodman.

In Newburyport, by Rev. Mr Dimmick, Mr George W. Caldwell, of Gardiner, Me., to Miss Elizabeth L. Haskell, of Newburyport—both Deaf Mutes.

DEATHS.

In West Cambridge, 26th inst. Mrs Esther W. Lombard, wife of Mr Nath'l K. Lombard, 55.

In New, Bedford, on the 4th inst. Walter S. Spooner, aged 25, son of Doct. Paul Spooner.

In Eastham, Cape Cod, 10th inst. Rev Philander Shaw, 72, for more than forty years Pastor of the Congregational Society in E.

In Fairhaven, 25th inst. Mrs Bethiah, widow of the late David Greene, Esq. of Boston, 82.

In New York, 27th inst. Mrs Catherine M. widow of the late John Osborn, Esq. of Boston, 71.

At St Jacobi's, Oct. 3, of yellow fever, Mr George Clarke, Secretary of Legation of Boston.

SCHOOL FOR BOYS.

THE winter term of the 'HOPKINS CLASSICAL SCHOOL,' Cambridge, will commence on Thursday, Dec. 2d, and continue eleven weeks.

Three or four lads can be received into the family of the subscriber, where parental attention will be paid to their moral, physical and intellectual education.

n6 EDMUND B. WHITMAN, Principal.

NEW SHAWLS.

JUST received from New York by HENRY PETTES, No. 224 Washington street, 50 very beautiful drab, ground Cashmere Shawls, with deep rich Borders, prices $10 to $35.

50 rich broche filled centre Shawls, from $12 to $30.

Elegantly wrought, lined and wadded Thibet Shawls, a new article, at $25.

Black, white and scarlet Merino Long Shawls.

Mourning Cashmere Shawls; Rich Velvet Shawls, with high colored linings; superior blue black Rep and Silk Shawls. India Cashmere Shawls and Scarfs, with many other styles of rich Shawls—altogether one of the finest assortments ever exhibited in this city. n6

CHURCH ORGAN FOR SALE—At the Piano ware rooms of WILKINS & NEWHALL 355 Washington street—10 feet high, 7 1-2 feet wide, and 4 1-2 feet deep, in good order. Six stops good tone—and powerful enough for any church. Warranted by the maker. Said instrument will be sold for the sum of $300—if immediate application is made the same being left will be for sale to close a concern. nov 6

UNITARIAN TRACTS.—One hundred scriptural arguments for the Unitarian Faith, price 2 cts; the Unitarians Answer by Rev O. Dewey, 6 cts; a discourse on the Evidences of Revealed Religion, by Wm E. Channing, 5 cts; Cause of the Progress of Liberal Christianity in New England, by James Walker, 3 cts; Unitarianism vindicated against the charge of not going far enough, by James Walker, 4 cts; on Tests of True Religion, by Orville Dewey, 4 cts; Excuses for neglect of the Communion, considered by Samuel Barrett, 4 cts; the power of Unitarianism over the Affections, by John Brazer, 4 cts; Unitarian Christianity free from objectionable extremes, by Samuel Gilman, 4 cts; Evangelical Unitarianism adapted to the poor and unlearned, by Alexander Young, 4 cts; the beneficial tendency of Unitarianism, by Latt Carpenter, 4 cts; What is it to be a Unitarian, by Edward B. Hall, 4 cts; the Gospel exhibited in a Unitarian Minister's Preaching, by George R. Noyes, 5 cts; Come and See, or the duty of those who dread the sentiments of other Christians, by W. B. O. Peabody, 5 cts; on the use and meaning of the phrase 'Holy Spirit,' by H. Ware, Jr. D. D., 4 cts; on denying the Lord Jesus, by the late Bernard Whitman, 6 cts; Remarks on Creeds, Intolerance and Exclusion, by Wm E. Channing, D. D., 4 cts; Charges against Unitarianism, by E. Peabody, 3 cts; a young man's account of his conversion from Calvanism, a statement of facts, 5 cts; true grounds of Christian Unity, by George Putnam, 5 cts; the duty of promoting Christianity, by the circulation of books, by H. Ware, jr. 4 cts. Published and for sale by J. MUNROE & CO, Agents for American Unitarian Association, 134 Washington st. n6

NEW BOOKS! NEW BOOKS!—SAXTON & PEIRCE, 133 1-2 Washington st., have just published a valuable medical work entitled a Synopsis on the Prevention and Cure of Disease, by Andrew Gerrish, Physician, 1vol, 12mo, cloth. It is intended to direct the invalid in the choice of the means of health.

Florence Arnott, or is she Generous? being Vol. III of Tales for the Young, or Lessons for the Heart, 1vol, 14 mo. cloth—Eastern Arts and Antiquities, mentioned in the Sacred Scriptures, with numerous illustrations, 1 vol, 12mo—American Antiquities and Researches into the origin and history of the Red Race, by Alex. W. Bradford, 1vol, 8vo.

New Books received this week—The Glory and Shame of England, by C. Edwards Lester, in 2vols, 12mo, cloth, 2 plates; Mrs Sigourny's Poems—Pocahontas and other Poems, by Mrs L. H. Sigourney, 1vol, 12 mo—Adventures of a Fire-Screen, or Domestic Skeiches, by Mrs Anna Bache, 1 vol, cloth—Memoirs of Madame Lafaye, written by herself, translated from the French, complete in one volume, 12mo, cloth, with portrait of the author.

Magazines for November—Graham's Ladies and Gentlemen's Magazine, Lady's Book, Hunt's Merchants Magazine and Commercial Review, United States Magazine and Democratic Review, Ladies Pearl, Young Peoples Book, Peoples Library, Ladies Companion, Christian Family Magazine, Lowell Offering. n6

LIFE OF REV. S. H. STEARNS, late Pastor of the Old South Church, Boston—second edition, with additional letters, 1vol, 12mo, cloth.

'Most of the matter is drawn from the letters and journals of Mr Stearns. We have seldom seen better specimens of the epistolary style, even taking into account the letters of the immortal Cowper.'—*Boston Courier.*

The balance of the edition for sale by

o6 TAPPAN & DENNET, 114 Washington st

DILLAWAY'S LATIN CLASSICS.—Cicero De Senectute et De Amicitia, with English Notes; Cicero De Officis, with English Notes; Cicero De Oratore, do do do, 2 vols; Terence, do do do; Tacitus, do do do—others in press.

Bloomfield's Greek Testament, with English Notes.—This work has been adapted as the text book in the first Universities in this country, by clergymen and students of different denominations generally: 2 vols, 8vo, cloth. Published and for sale by TAPPAN & DENNET,

n6 114 Washington st

PARISIAN LINGUIST—Or an easy method of acquiring a perfect pronunciation of the French language, without a French teacher, intended for Academies and Schools in the U. States, and for American travellers in Europe, by an American resident in Paris. The Journal des Debats says of this book—'This is the most accurate guide to the true pronunciation of the French language which we have ever seen prepared for Englishmen or Americans.' Published by

n6 J. MUNROE & CO, 134 Washington st

FRENCH SHOES! FRENCH SHOES—Just received by the subscriber, a splendid assortment of French Shoes direct from the manufacturer. For sale at the lowest market price, at THEO. H. BELL'S, 155 Washington st., opposite the old South Church. n6

NEW BOOKS—The Glory and the Shame of England, by C. Edward Lester—Pocahontas, and other Poems, by Mrs L. H. Sigourney—Austin's Voices to the Married—Pantology, a systematic survey of human knowledge, by Rosevell Park—Lyell's Elements of Geology, a new edition in 2 vols—for sale by

n6 SIMPKINS, 21 Tremont Row.

NEW BOOK, by Washington Allston—Monaldi; a tale, 1vol—this day published by

n6 LITTLE & BROWN, 112 Washington st

ANTHRACITE IRON—Notes on the use of Anthracite in the manufacture of Iron, with some remarks on its evaporating power, by Walter R. Johnson, A. M., 1vol—this day published by LITTLE & BROWN,

n6 112 Washington st

SCRIPTURE NATURAL HISTORY—Or a descriptive account of the Geology, Botany and Zoology of the Bible, illustrated by forty one engravings, by Wm. Carpenter, 1 vol—just received by

o30 LITTLE & BROWN, 112 Washington st

VALUABLE SCHOOL BOOKS.—Published and for sale by S. G. SIMPKINS, 21 Tremont Row:—

Perry's Spelling Book. The Orthœpical Guide, or Perry's Spelling Book; revised and improved by the substitution of Walker's Pronunciation, precisely applied on a new scheme; by Israel Alger.

Rational Guide to Reading and Orthography, by Wm. B. Fowle.

The Child's First Book of Thought, designed to call out the powers of observation, comparison and reflection in children.

Elementary Lessons in Intellectual Arithmetic, illustrated upon Analyctic and Inductive principles, by James Robinson, Instructer of Writing and Arithmetic, Bowdoin School, Boston.

A Geography For Common Schools, with an Atlas, by J. E. Worcester, author of Elements of Ancient and Modern Geography, Elements of Ancient and Modern History, &c.

Worcester's Scripture Geography, and Atlas.

Worcester's Outline Atlas, to be filled up by the younger students in Geography.

Elements of History, Ancient and Modern; with a chart and tables of history included within the volume. By J. E. Worcester. This work has been highly recommended, and is in extensive use.

The Philosophy of Natural History, by Wm. Smellie, Member of the Antiquarian and Royal Societies of Edinburgh—with an introduction and various additions and alterations, intended to adapt it to the present state of knowledge; by John Ware, M. D., Fellow of the Massachusetts Medical Society, and of the American Academy of Arts and Sciences.

A Compendium of Book Keeping, by single entry, designed for the use of schools—containing forms adapted to the business of retail merchants, mechanics and farmers—illustrated by explanatory notes. By James Robinson, Instructer of Writing and Arithmetic, Bowdoin School, Boston.

The New Testament, with an introduction, giving an account of the Jewish and other sects, with notes illustrating obscure passages, and explaining obsolete words and phrases; for the use of schools, academies, and private families; by J. A. Cummings, author of Ancient and Modern Geography, 4th edition, revised and improved.

A Practical Grammer of the French Language, by J. Rowbotham, fourth American edition, alterations and additions, by F. M. J. Surault, Teacher of French in Harvard College.

S. G. S. also offers for sale all other School books in common use. Copy books, Slates, Paper, Ink, Quills, &c. &c.

☞ Country Traders and Schools supplied on favorable terms. oct 23

LOCKHART'S SPANISH BALLADS—Received by the Acadia, Ancient Spanish Ballads, Historical and Romantic, translated with notes by J. G. Lockhart, Esq.—a new edition, revised with numerous illustrations from drawings by William Allan, R. A., David Roberts, Wm. Simson, Henry Warren, C. E. Aubrey, and Wm. Harvey. The borders and ornamental vignettes by Owen Jones, Architect—2vols, 4to—for sale at TICKNOR'S, corner of Washington and School streets. o23

PROCEEDINGS OF MR PIERPONT'S COUNCIL.—Proceedings of an Ecclesiastical Council in the case of the Proprietors of Hollis street Meeting House and Rev John Pierpont, their Pastor—prepared from the official journal and original documents, by Samuel K. Lothrop—just published; for sale by

o9 J MUNROE & CO, 134 Washington st.

LETTERS of John Adams, addressed to his wife—edited by his Grandson, Charles Francis Adams, 2 vols—this day published by LITTLE & BROWN,

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The following lines, printed on a beautiful little sheet, were sold at the Orphan's Fair. The object for which they were written has a holy inspiration in it, that will enhance the pleasure in perusing them :

THE ORPHAN'S ADDRESS.

'Yet shall our hope rise, fanned by quenchless faith,
As a flame fostered by some warm wind's breath,
In light upsprings.'

Well may our hope be strong to-day,
And brightly mount above :
Its sparks are roused from dark decay,
By the warm breath of love.
And deeply at its genial glow
Our lonely bosoms thrill,
Like sweet æolian music swept
From chords that long were still.

Though the dark weight of earth is pressed
Upon the death-chained brow,
And we may seek no Father's breast,
For kind protection now,—
Nor feel a mother's holy love
Is shed around our way.
He who that care and love withdrew,
Will surely be our stay.

Like the lone dove, too early rent,
To wander o'er earth's waste,
Our feeble strength would soon be spent,
Did Christian love not haste.
While sin's wild waves around us foam,
And heaven is distant far,
To ope a refuge in that home,
Where many mansions are :

For he who said, 'I will not leave
You orphans,' will prepare
A sheltering home for hearts that grieve
For sympathy and care.
Well may we firmly trust again
Affection's smile to meet,
From the rough path of want and pain,
To rest our weary feet.

Bruised reeds upon the Saviour's field,
You have come forth to bind,
Meek drooping lily buds to shield
From the rude storm of crime.
The watchword of St. Vincent's name
Hath armed a strong array,
And Charity's pure signal flame
Hath called you forth to-day.

Fair gifts that patient toil hath wrought,
Around you brightly glow,
And for your purchase they are brought,
To soothe the Orphan's woe;
To many a gentle sorrowing heart
The balm of peace to bear;—
Then ere you tread the homeward path,
Oh! aid the Orphans' Fair.

MISCELLANEOUS.

FRANK, WHO TURNED COWARD.

Among the boys of Haverdale who excited my interest, was Frank Orson, the son of a goldsmith. He was about twelve years old at the time of which I write; and for two or three years previous to this, little had been observed in him more than was common in other boys. He was, it is true, healthy, vigorous, and active; full of mirth, and yet good-natured, so that in all his frolics, he avoided giving offence. Moreover, he was known to be peaceable, not easily taking offence, and *never* engaging in the quarrels of others. He was, however, always ready to fight in self-defence, when he was manifestly oppressed. For these reasons he was beloved by all his playmates, old and young; but, as there were many other boys of like character, especially in the upper part of the town, I had never felt any especial interest in him till the summer of his twelfth year, when, as his companions said, 'he turned coward.'

The first that I heard of this, was one Tuesday evening about five o'clock, as I passed the school-house; when some one shouted,

'Oh, there is Dick, let us catch him, and Frank will flog him.' At the same instant three of their number started off in full pursuit of a boy, who was seen at a little distance down the street, fleeing from them with all speed. The scholars who remained upon the common, shouted encouragement to their companions, who soon caught the boy, and seizing him by the collar of his jacket, dragged him back with many an unkind thump.

The case was this. For a fortnight past, Frank had been much interested in making a kite; he had spent all the spare time he could get from school and from his father's shop, in working upon it, and had at last succeeding in making an excellent one.

He had flown it but once, and that was on the preceding Wednesday, when he found that it rose without any difficulty, and soared like an eagle high in the air, and seemed but a mere speck in the sky, while all the boys stood below, gazing up at it with admiration.

The next Saturday Frank went away for his father, and could not, therefore, fly it himself. He lent it, however, to his brother James, who was two years younger, who, with another boy of about the same age, went away to an open field, where they spent an hour or two, enjoying their sport. As they were pulling in the kite, intending to go home, this Dick, of whom I have spoken, with two other boys, with bows and arrows in their hands, appeared at the farther side of the field, coming out of the wood. They were from the lower part of the town, and had been out a hunting. When they saw the kite, they ran with eagerness to the boys who held the string, expressing their admiration of it, and entreating them to let out the twine that it might again rise. James, however, refused, saying that his father had told him to come home an hour before sunset, and that it was then time to go. The three boys were not satisfied with this; they began to be very insolent, and even abusive; and at last Dick said, that if James did not let out the kite, he would shoot his arrow through it. His two companions were much pleased with that, for they thought the kite was an excellent mark, and threatened to do the same thing. James, now, was in trouble; but as his father had requested him to come home at such an hour, he wished to please him, even though he lost his kite by so doing; he therefore continued to wind up the string, telling the boys, however, that the kite belonged to Frank, and warning them against injuring it. They paid no regard to this, but fixing their arrows to the string, began to shhot as it approached; but in consequence of its continual waving to and fro in the air, they shoot many times in vain. This, however, only gave additional zest to their sport, and increased their eagerness to hit it; leading them to take surer aim, and to draw the string with greater force. At last, one boy sent his arrow, with great speed, straight through the paper, cutting a neat round hole. Soon another one passed through, with less force, cutting a long slit as it went. The kite now began to waver in the air; and Dick, being somewhat nettled that his efforts, thus far, had been in vain, and knowing that his time was short, drew his bow with stronger force, and took surer aim, and let it drive. The heavy hard-wood arrow struck the back-bone in the middle, snapt it in two, and down came the kite tumbling to the ground. Dick and his two companions gave a shout of laughter, and walked off, leaving the other two to their sorrow.

The fate of Frank's kite was quickly known through the school, and every boy glowed with indignation towards Dick. When, therefore, the three boys caught him, on the night that I have mentioned, and dragged him back to their companions, it is not at all wonderful that he should tremble, in view of meeting so many whom he had offended. The efforts which he made to escape were, however, in vain, and he was roughly jostled along to the centre of the green, where he was quickly surrounded by the angry boys, and confronted to Frank. In ordinary circumstances, he feared not to fight with Frank, for they were of nearly the same age, and though he knew that Frank was a brave boy and very strong of his size, yet he thought he could give as much as he should receive, in a contest; but now, seeing none around him but angry countenances, and hearing nothing but vengeful threats, his heart sank within him, his courage died away, and he stood there completely unnerved, whimpering away in sadness, and waiting for his punishment.

'Now, Frank, give it to him,' cried one boy.

'Now is your chance Frank,' cried another.

'Why, Frank, why do n't you give it to him? what are you waiting for? I hope you are not afraid of him,' said another boy.

Notwithstanding the fair opportunity that Frank now had, of inflicting full and merited punishment on Dick, and the certainty there was, that he could do it with safety, he was manifestly reluctant to engage in the strife. His companions noticed this; but thinking that it proceeded from a kind of awkwardness in striking the first blow, endeavored to engage them in the contest by pushing one at the other with violence. Frank's reluctance became momently more apparent, so that the boys suspected that it proceeded from other motives than mere awkwardness, and began to put jeering questions, and make taunting remarks as to cowardice. And when he declared plainly that he did not wish to fight, they all burst into a loud and sneering laugh; one and another exclaiming.

'Frank, what has got into you? It seems to me that you have turned coward all at once. Why are you afraid? you can whip ten of him.'

The boys thought that it was mere want of courage that induced him to act thus, and hoped to lead him to fight, some, by ridicule, and others, by reminding him of his former bravery; but they altogether misunderstood him; it was not fear that influenced him at this time, but another principle. For a week or two past he had been more attentive to the instructions which he had received at the Sabbath school, and had read the bible with more interest than usual; and as he read it, he could not help feeling that it was a message from God to him. He fully and cordially believed all that it taught. He seemed to feel that there was a God, and that God saw him continually. If he looked up into the sky and saw the clouds floating over his head, he felt that it was God who made them, and moved them on. If he walked through the woods, and heard the birds singing in their joy, he believed that it was God who made them, and gave them their beauty and happiness. If he played upon the green with his companions, he believed that God was the creator of them all, and that they ought to look upon one another with kindness and love. It did seem to him to be wrong for them to engage in beating one another in anger; especially when he remembered the plain commands of the Savior, that all should dwell in love, and that we should be kind to our fellow men, even if they persecuted us. And when he read an account of the manner in which the Savior lived and died,—how patiently he suffered all the injuries which were inflicted upon him by his fellow men,—and how cordially he forgave them all their unkindness, he could not but believe that God and the Savior wished him to be kind to every one, and continually to exercise such feelings as would lead him to do good to all, even though they should much injure him. And when he read in the Bible that God had appointed a day in which he intends to call all to account for their conduct, and reward such as believe and obey him, while he punishes the disobedient, he fully believed it, and feared to do that which was displeasing to him.

It was not, therefore, a fear of Dick which prevented his fighting, but a regard to God. And as to the charge of cowardice which the boys cast upon him, there never was a more groundless one; on the contrary, he soon manifested more tokens of boldness than they all. To have engaged in fighting under such circumstances, was a very easy thing, which the greatest coward in school could have done; but to come out alone and withstand the jeers and ridicule of all his associates, and boldly refuse to fight, because God had forbidden it, required genuine courage, stern stuff,—such as the Savior and the apostles had, and such as all good men have, and such as God likes to see in all his creatures.

Frank's companions, however, did not understand this, but supposed, as I have said before, that he was influenced by mere timidity, and endeavored to urge him on by ridicule. It was, hownver, in vain; for he believed, as the Scriptures taught, that God saw them, though they saw not him; and remembering the will of God, that all should live in love, he was strengthened by that thought, and with firmness and decision, told the boys just how he felt.

'I cannot fight,' said he; 'I do not wish to.'

'Do n't wish to!' exclaimed a dozen voices in surprise; 'why not?'

'Because I think it is wrong.'

'Ho, ho, Frank! that is a good one; won't fight, because it is wrong. You are *afraid*, that is all. Wrong! why, does n't Dick deserve it? was n't he to blame for spoiling your kite? and ought he not to be flogged? Now, Frank, that is all nonsense of yours; come, cheer up,—take courage, and give it to him; do n't turn coward so.'

'No, I cannot fight. You think it is through fear, but it is not so; I am not afraid of Dick; I never was, and am not now. I refuse to fight because I think it is wrong. If I understand the bible, I believe God forbids it.'

'I know it would be wrong for you to fight, if he had not injured you; but since he has, you have a right to defend yourself.'

'But the Savior teaches, that we must love even our enemies, and if any one injures us, we must kindly forgive him, and do him good if we have an opportunity. I know that Dick has done me an injury; I think that he is very much to blame for spoiling my kite; but so far as I can understand the bible, I believe that God will be better pleased if I kindly forgive him, than if I engage in a fight.'

Frank walked slowly away towards home; and went to bed a happy boy; for before he retired to rest, he prayed honestly, sincerely, for himself and Dick, and all his companions. Thus exercising the feelings which he believed were pleasing to God, he had a clear conscience, and peace of mind. His sleep was light and refreshing, and he rose in the morning as cheerful as the robin, believing that God was the author of all things about him, of his own existence, and of all the blessings which he enjoyed.

PLEASANTRY IN RHENISH PRUSSIA.

The peasantry, in particular, through Rhenish Prussia, and indeed in most parts of Catholic Germany, have preserved in all their morning freshness the vivacity of ancient faith, and the tenderness of early piety. Nothing is more pleasing than to see, during the octaves of particular feasts, the rural processions of neighboring villages, headed by their respective pastors, bearing emblematic banners, and singing in devout chorus their simple hymns, enter a town to perform their devotions in the church of the saint commemorated. Nothing more touching than at 'twilight's hour' to hear the choral harmony of prayer, as groups of peasants, with rosary in hand, slowly move homewards reciting the Paternoster and Ave-Maria; or, in the noon-tide heat, to see in some cool shady recess by the roadside the countryman laying down his burden, like the cares of life, before the image of the Madonna and infant Savior, kneel, and with outstretched arms pour forth his soul in earnest prayer.—*Dublin Review, for August.*

BAVARIANS.

The Bavarians are a good-natured people, full of religious faith, which is apparent even in those whose conduct is not sufficiently strict. I found every where on my route great piety and devotion, and even those practices which by daily recurrence are apt to become insignificant, I saw performed with great earnestness and attention. But instead of giving a general description, I can better elucidate this matter by a few particulars. In every inn (the great ones in the larger towns perhaps excepted) you find a large crucifix, and near the door, a vessel of holy water, wherewith every one coming in or going out blesses himself. But what I like still more is the custom of reciting in public the prayer of the *Agelus Domini*, as well as the night prayers together. The landlord, or one of his family, repeats the prayers, while the rest of the family and all the strangers standing around respond to him. Truly there is nothing more delightful than to pass through a village in the evening. All the bells of the country churches in the neighborhood begin to ring, and from every house you hear the harmonious sound of prayer, and you see through the narrow windows the domestic circle surrounding the father with folded hands. These, and many other customs which I observed, increased my liking for the Bavarians. I visited also several places of pilgrimage, and was much affected by the piety I there witnessed, and by the accounts I received from the priests, whom I questioned on the subject. The same spirit is found at Munich, but, as you may imagine, in a capital it cannot evince itself, either with the same purity or with the same publicity. At the university, you know, there are a great number of Protestant professors and students; for more than a fourth part of Bavaria is Protestant. Among the Catholic professors and students are many without zeal for their religion, but the majority are sound. I may here notice the fact, that many of the professors and students recite the angelical salutation even in the streets with uncovered heads.—*Ibid.*

THE BLOSSOM.—A PARABLE FROM THE GERMAN OF KRUMMACHER.

'How can the Possessor of all things require my thanks?' said Othniel, to his tutor Simeon.

'Not He,' answered the sage, 'but Thou.'

'I! want my own thanks, which I offer to the Most High! what a paradox!' exclaimed the youth.

But the greyhead answered, 'Has not the Creator commanded plants to blossom, before they bring forth fruit?'

'It is the completion of the plant,' replied Othniel.

'Gratitude,' said Simeon, 'is the blossom of the heart!'

PARENTAL DUTIES.

Bring thy children up in learning and obedience, yet without outward austerity. Praise them openly reprehend them secretly. Give them good countenance and convenient maintenance, otherwise thy life will seem their bondage, and what portion thou shalt leave them at thy death they will thank death for it, and not thee. And I am persuaded that the foolish cockering of some parents, and the overstern carriage of others, cause more men and women to take ill courses than their own vicious inclinations. Marry thy daughters in time, lest they marry themselves; and train not up thy sons in the wars, for he that sets up his rest to live by that profession can hardly be an honest man or a good Christian; besides, it is a science no longer in request than use, for soldiers in peace are like chimneys in summer.—*Lord Burleigh's Maxims.*

THE DAY OF REST.—FROM KRUMMACHER.

'Wherefore,' said Samma the youth, to his preceptor, 'does the Eternal require the service of Man? Wherefore the celebration of the Sabbath day? It was ordained for the discipline of barbarous ages. Is not one day like unto another? Does not the light of the sun shine equally on all?'

But the rabbi answered and said—'When the children of Israel were returning from their captivity into the Promised Land, there lived, with his wife and family, on the borders of Mesopotamia, an Israelite of the name of Boni, a Levite and wise man. And the angel of the Lord appeared to him in the form of a messenger from the King Arthasasta, and said—'Arise, thou, and thy wife, and thy children, and thy men servants, and thy maidens, and go into the land of thy fathers, that thou mayest counsel thy people, and aid in ordering aright the city and the land.'

'Then Boni answered and said—'The king my master will graciously receive the thanks of his servant; but how shall I traverse the desert with my wife and children, seeing I know not the way?'

'But the messenger said, 'Arise, and make thee ready, and learn to trust thy Sovereign!'

'Then Boni arose, and journeyed, as the angel of the Lord had commanded him, with his wife and his children, at dawn of day. But Boni doubted, and satd in his heart, 'How shall it be with us?'

'And they journeyed through the desert until even. And when they had gone six parasangs, and were very weary, behold! there stood by the wayside a tent; and a man came out of it, and said to Boni and his people, 'Here rest ye!'

'And they rested, and refreshed their souls. And Boni said, 'It is the king's goodness that allows us to rest and refresh ourselves here, but who shall conduct us farther on our way?'

'Then the man came, and showed Boni both the right and the wrong way, and drew for him the road on a sheet for six parasangs farther, and said, 'Now depart in peace.'

'And Boni travelled onward with his companions on the road that had been pointed out to him; and they bore with patience the fatigues of the way, for they thought of the refreshments that they had received.

'And when they had left six parasangs more behind them, another tent arose by the wayside. And here too they found another servant of the king's, who comforted them, and showed them again the right way and the wrong, that they might choose. And so it continued for eighty days' journey; and when they had accomplished them, they found themselves in the Land of Promise. Then Boni perceived that the Angel of the Lord had guided him: and he took care, with Ezra and Nehemiah, that the Sabbath was kept holy, for the people had grown reckless and wild.

'Seest thou, Samma,' continued the preceptor, the 'Life of man is as this pilgrimage: the six parasangs are six days; but the seventh is a day of rest; and the tent of the Lord stands open to man, that he may enter in, and reflect on his ways, and trust in the Lord. The Reckless cares not for the tent, and his track loses itself in the desert: but the Wise finds refreshment, and teaches at last the Promised Land!

EVIL INFLUENCE OF FASHION.

Never yet was a woman *really* improved in attraction by mingling with the motley throng of the fashionable world. She may learn to dress better, to step more gracefully; her head may assume a more elegant turn, her conversation become more polished' her air more distinguished; but in point of *attraction* she acquires nothing. Her simplicity of mind departs; her generous confiding impulses of character are lost; she is no longer inclined to interpet favorably of men and things; she listens without believing, sees without admiring; has suffered persecution without learning mercy; and been taught to mistrust the candor of others by the forfeiture of her own. The freshness of her disposition has vanished with the freshness of her complexion; hard lines are perceptible in her very soul, and crows-feet contract her very fancy. No longer pure and fair as the statue of alabaster, her beauty like that of some painted waxen effigy, is tawdy and meretricious. It is not alone the rouge upon the cheek and the false tresses adorning the forehead which repel the ardor of admiration; it is the artificiality of mind with which such efforts are connected that breaks the spell of beauty.—*Mrs Gore.*

CHILDHOOD.

By the Rev. O. Dewey.

Ah! Childhood—beautiful mystery!—how does nature lie all around thee, as a treasure house of wonders. Sweet and gentle season of being! whose flowers bring on the period of ripening, or bloom but to wither and fade in their loveliness—time of 'thickcoming' joys and tears! of tears that pass quickly away, as if they did not belong to thee, of joys that linger and abide long and yet make the long day short—time of weakness! yet of power to charm the eye of sages from their lore. Childhood! what a mystery art thou, and what mysteries dost thou deal with. What mystery is there in thy unfolding faculties, that call forth wonder from those that gaze upon thee, and seem to thyself at times almost as if they were strange reminiscences of an earlier being!—What mystery is there in thy thoughts, when thou art first struggling to grasp the infinite and eternal! when thou art told of immortal regions where thou shalt wander onward and onward forever, and sayest even to the teaching voice of authority, 'it cannot, father! it *cannot* be!'

Friendship, love, and piety, ought to be handled with a sort of mysterious secrecy; they ought to be spoken of only in the rare moments of perfect confidence—to be mutually understood in silence. Many things are too delicate to be thought—many more to be spoken.

When all is done, human life is at the best but like a froward child, that must be played with and humored a little to keep it quiet till it falls asleep, and then the care is over.—*Sir W. Temple.*

THANKSGIVING ANTHEM for 1841—Composed by F. F. Miller—just published by
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Townsend Aug. 4, 1841.

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